ORATIONS

ON

VARIOUS SELECT SUBJECTS,

BY MR JOHN GRUB,

Late Schoolmaſter of the Pariſh of Wemyſs, in Fifeſhire,

As performed by his SCHOLARS after the uſual Examination on Harveſt Vacation Days, and on Shrove Tueſdays, in place of Cockfighting.

Theſe Orations, for the Uſe of Grammar-ſchools on the above Days, are publiſhed

BY MR ROBERT WILSON

OF SYLVANIA, NEAR DUNFERMLINE.

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PREFACE.

MR JOHN GRUB, author of the following Orations, was born at or near Aberdeen, and got an Univerſity education there.

On recommendation he came to Dyſart, where he continued two years as a private teacher. His merit, erudition, and abilities as an inſtructor of youth, procured him reſpect and patronage. On a vacancy, Mr Grub was choſen ſchoolmaſter to the pariſh of Wemyſs in the year 1748. About the ſame time, he had the misfortune to meet with an accidental ſtroke on his knee by a golf-ball, which brought on a white ſwelling, that

confined him for near two years to his room, and obliged him at laſt to ſuffer the amputation of one of his legs. During his confinement and illneſs, he experienced very uncommon and humane attention from a young woman in the houſe where he lodged. Upon the recovery of his health, he married her who, during his diſtreſs, had treated him with ſuch tender kindneſs.

Beſides his ſcholars in the populous pariſh of Wemyſs, Mr Grub had alſo young men as boarders for their education from many reſpectable families in different parts of the country. In ſeven years, his ſchool had riſen to a very great character, when, in the year 1755, Mr Grub died of a fever, being about thirty years of age or thereby.

Mr

Mr Grub not only poſſeſſed great erudition and abilities as a teacher, but was eaſy and affable in his manners. His converſation was engaging and agreeable, his conduct virtuous, and ſuch as became a ſincere Chriſtian. But his merit and accompliſhments will be beſt known by peruſing the following Orations; wherein will be ſeen and acknowledged the ſuperiority of his mind. The general ſcope of his orations or literary entertainment being adapted to the age, capacity and inſtruction of boys at his grammar-ſchool, they are chiefly calculated to improve their minds in moral virtues, and to refine their manners by education and knowledge in the arts and ſciences.

Mr Grub's character made his death very much to be regretted by all the peo-

ple of the parish of Wemyss, by all his scholars, and by all that knew him. He left behind him a disconsolate widow to lament his death, and a young son. His widow afterwards went to the village of Leven, and survived her husband it is not certain how many years; and Robert Grub their son, on recommendation, having gone to settle in the West Indies, died at St Kitt's under or about twenty years of age.

Mr Wilson the publisher was one of Mr Grub's boarders for education for near two years before his death. A year or two after, on a visit to Mrs Grub and her son, having made them a present from his father and mother, Mrs Grub presented him with the book in which Mr Grub's scholars had inserted the orations performed by them at his

school;

ſchool; alſo nineteen other orations holograph of Mr Grub.

In the year 1792, a gentleman of character and learning having ſeen the above manuſcripts, adviſed Mr Wilſon to publiſh the ſame, as well worth handing down to poſterity in print. Mr Wilſon afterwards conſulted with ſeveral others, who had ſtudied with him under Mr Grub, and got their full approbation to the printing theſe orations.

Theſe orations, for the ſole uſe, purpoſe and intention for which they were written, appear all to be new, and no collection, (except only two ſtories). Every ſcholar at the ſchool at that time, when conſulted as above, agreed with the publiſher in believing them to be Mr Grub's compoſition, and his holograph

graph manuſcripts above mentioned, afford a further confirmation.

Over and above the common practice on harveſt vacation days, of boys reading in claſſes what they are learning at the time, and being examined thereon, Mr Grub made each of the oldeſt ſcholars, in their turn, mount his deſk, and audibly and diſtinctly deliver an oration from memory, that they had previouſly got by heart; and on Shrove Tueſdays they delivered orations, in place of cock-fighting.

The publiſhing theſe orations therefore, it is hoped, will not only preſerve from oblivion Mr John Grub's deſerved reputation and character, but may alſo ſerve as an example to other teachers to adopt the above practice, of ſcholars performing orations after the uſual examination

nation on Harveſt Vacation days and Shrove Tueſdays, and to aboliſh the fooliſh cuſtom of cockfighting.

The publiſher, for many years, has alſo had lying by him a manuſcript Eſſay on Friendſhip, which, from all the enquiries he has made, he underſtands never appeared in print. He remembers where he got it, but does not know who is the author of it. He thinks, as no author has ever written ſo fully on that ſubject, it well merits the ſerious ſtudy and attention of young people of both ſexes, and is publiſhed to the world after Mr Grub's orations, and under the ſame title, as out of the ſaid eſſay a number of orations are now made, under the various heads of argument, in ſupport of the general ſcope of the eſſay, the deſign being to make the whole book alike.

It appears from the title page of this eſſay on Friendſhip, that the author's name has been eraſed, and a flouriſh with a pen and ink put on the place, and below "Edinburgh, 1754." In the introduction the author ſays, The ſubject of this eſſay ſeems but rarely if at all to be the ſtudy and practice of the preſent age; and that this excellent virtue of Friendſhip ſeems to have been for ſome time paſt, entirely exiled from the generality of the human ſpecies. He apologiſes for his youth and inexperience, and that the eſſay deſerved to have been treated by a more maſterly hand. Yet the excellency of the ſubject will plead his excuſe, ſince the ſame is only a communication of his own thoughts, which ſeem not altogether different from the opinion of thoſe who have treated, though

but

but generally, on Friendſhip; and this eſſay being the author's firſt performance, the reader will no doubt be ſparing in his criticiſm.

This manuſcript on Friendſhip ends with the words *Finis primæ partis*, from which it appears the author had written or intended to write a *ſecond* part. If the author is alive, and will give an opportunity by writing Mr Wilſon, he wiſhes to apologiſe for printing and dividing this eſſay, as above mentioned; alſo, if agreeable to the author to ſend him the ſecond part of this eſſay, it may likewiſe be publiſhed, if this book meets with encouragement for a ſecond edition.

The publiſher alſo adds an Ode by ÆSALINDA in praiſe of the country, and inviting a friend from town.

As

As the above Mr Grub has no defcendents now alive, Mr Wilfon, to fhow a good example to others, has made over the one half of the free profits of this publication, till the fame amounts to FIFTY GUINEAS, to the Truftees of the New College of Edinburgh, to enable them to carry on that fpacious, ufeful and ornamental building, intended as a feminary of learning for ages to come.

TO

TO SCHOOLMASTERS

IN PARTICULAR,

AND

TO THE PUBLIC

IN GENERAL.

THE faithful diſcharge of the office of a Schoolmaſter is not only creditable to yourſelves, but of the utmoſt importance to ſociety, as, by your abilities, the ſeeds of education are ſown in the minds of your ſcholars in their youth, whereon depends their harveſt of future happineſs and proſperity in every ſtation or profeſſion in life.

It is not here intended to ſuggeſt any new method of teaching. Your own good ſenſe will point out the one beſt adapted to the different capacities of youth under your care.

To the motives for publiſhing theſe Orations, mentioned in the preface, the practice followed in Mr Grub's ſchool for three years before his death, ſhall be here ſtated, as an example for you to follow, to wit, to adopt the practice of orations after the uſual examination on Harveſt Vacation days, and to have orations only on Shrove Tueſdays, in place of cockfighting, or nothing at all on that day, and to uſe the following orations themſelves, as adapted ſolely to the purpoſe; the intention being, to habituate boys at ſchool to be orators, or to ſpeak from their memory, as well as read from

a book, before the Magiſtrates, Miniſters, Schoolmaſters, Parents, or others who may happen to attend on the above days.

The method purſued by Mr Grub was as follows: Between two and three weeks previous to Harveſt Vacation day, or to Shrove Tueſday, each of the eldeſt ſcholars got from him an oration to make a copy of, and get by heart. From time to time they rehearſed them in the ſchool, and ſome time previous to the above days, he cauſed each ſcholar write a letter to their parents, inviting them to the ſchool-houſe at Eaſt Wemyſs on the day mentioned, to hear the orations performed before the Miniſter of the pariſh, the ſchoolmaſter, parents, and others. The ſcholars themſelves, in their beſt dreſs, and in their different claſſes, firſt read their leſſons, and were examined thereon

to ſhow their progreſs in learning, and then one after another mounted the ſchoolmaſter's deſk, after making a low bow to the company, and audibly and diſtinctly delivered an oration from their memory, and after another bow to the company, returned to their ſeats; all highly to the praiſe of the ſcholars and the admiration of the company, who expreſſed their ſatisfaction with and gratitude to Mr Grub with unfeigned thanks. He afterwards cauſed each ſcholar to inſert and ſign his name to the oration performed by him in the book, which, with the holograph orations mentioned in the preface, are now publiſhed, but the names of the ſcholars in the above book are left out, being of no importance to the public.

Reference

Reference is here made to the orations themſelves for adopting this literary entertainment in preference to the old barbarous cuſtom of cockfighting on Shrove Tueſday, practiſed in many ſchools.

The motives for dedicating theſe orations to the Public in general, are, in caſe ſchoolmaſters neglect to follow the practice here recommended. The Public in general, or in particular Magiſtrates, Miniſters, and Parents, are here entreated, for the good of youth, to uſe their influence in the cities, burghs, towns, and pariſhes they are connected with, to get ſchoolmaſters to adopt the above uſeful mode of inſtruction, eſpecially as it is confined to two days in the year; or if from the number of ſcholars at ſome grammar-ſchools, there ſhould not be time for orations an Harveſt Vacation

day, to ſet apart Shrove Tueſday as one day in the year for orations only; and each boy that performed an oration on that day, might pay his maſter what was formerly paid for each cock, together with Candlemas gift at grammar-ſchools.

Laſtly, It is hoped neither Schoolmaſters, nor the public in general, will look on the following orations in the light of Eſſays; in which caſe, a thouſand times more argument might have been expected on each ſubject, had they been treated by modern elegant writers, but only in the light of ſhort orations, or a literary entertainment, for which the diction in general is pointed, and the ſentiment ſtriking; and for the uſe they were intended, ſhort and laconic ſpeeches, by way of eulogiums on the ſubjects, are far preferable to long arguments. Some may think

think that they are trifling in many particulars, and not ſuited to the preſent taſte of writing on ſuch ſubjects. But the candid public will pleaſe conſider the intention of Mr Grub. They were written by him to be delivered by the boys at his grammar-ſchool, and the length is adapted to their age and capacity. Perhaps he never once dreamed that they would be criticiſed by the public in print.—That on Friendſhip is really an Eſſay, and treated on very fully as ſuch.

On the whole, it is hoped this publication, which is intended as a book for grammar-ſchools, will give ſatisfaction, if the purpoſes intended by it are followed by the practice above recommended.

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ORA-

ORATIONS

PERFORMED

AT HARVEST VACATION,

IN THE

SCHOOL AT EAST WEMYSS,

22d Auguſt 1752.

ON PRUDENCE.

PRUDENCE is at once the nobleſt, the moſt valuable of all qualifications of which we can boaſt: It at the ſame time gives teſtimony of our having exerted the faculties of our ſouls in the wiſeſt manner, and conducts us through life with that eaſe and tranquillity that all the boaſted offices of other accom-

A pliſhments

pliſhments can never give us. The ancient moraliſts with great reaſon placed it in the firſt rank of human endowments, and called it, 'The Parent and 'Guide of all other Virtues.' Without Prudence nothing in our lives is good, nothing truly agreeable, or permanent. It is the rule and ornament of all our actions; and is, to our conduct in this world, what phyſic is to the body,—the ſureſt means for preventing diſorders, and the only means of curing them. In it conſiſts the general teſt of our words and actions. In it we find the knowledge of thoſe things we ought to deſire, and to avoid; and without it, a preſent inconvenience were leſs eligible than a future ruin. Prudence is the juſt eſtimation and trial of all things. It is the eye that ſees all; and ought

to

to direct all, and ordain all. The three great provinces in which it exercises itself, are those three things which stamp an honour or contempt on all we do, *viz.* to deliberate well, to resolve well, and finally, to execute well—our actions. Prudence is of all the virtues the most universal: It extends itself to all things, and that not only in the gross, but in every the minutest part. Chastity may keep a man from diseases, while he beggars himself by profusion to the undeserving. Temperance may prevent a fever, while the possessor of it dies for want of nourishment: But Prudence, justly called by SENECA the *Auriga Virtutum*, the Conductor of Virtues, if joined with them, would guard from one danger while it secured against another; and be as much above the reach of con-

traries as accidents. Prudence alone can do great things for us; and on the other hand, all the virtues we are capable of, without Prudence are nothing at all. *Vis concilii expers mole ruit ſua.* That ſtrength without Prudence ſinks beneath its own weight, was a maxim as old as HORACE, and there are a ſeries of hiſtories and obſervations that confirm the truth of it. The human Mind needs not leſs its aſſiſtance than the Body. Our paſſions are, as much as ungoverned ſtrength, the ruin of themſelves; nay, our very virtues, without this ſacred guide, too often run into their reſembling vices,—charity into profuſion,—beneficence into prodigality,—and ſo of all the reſt. Human nature is the moſt perverſe, the roughеſt, and the hardeſt to be tamed of all we ſee in the creation.

Attention,

Attention, art, and induſtry are required to the making any thing of it. Here Prudence exerts more than in any other circumſtance: Her art and honeſt mind is to lead the ſtubborn to its own happineſs. The earlier part of our life generally ſtamps what the reſt is to be; and according to what principles a man imbibes in that, he is good or bad, or, in other words, happy or miſerable in all the reſt of it. While we are children we are to be compelled into the neceſſary ſteps for future wiſdom, as not foreſeeing the advantages of it. To be inſtructed is an honour, not a ſcandal to our nature and capacity; and what happineſs to a rational creature ought to be ſo great as a conſciouſneſs of growing every day wiſer and better? A conviction of this advantage is the greateſt of

all proofs of a good natural underſtanding; and one of the moſt important truths in morality is, That next to the being able to give inſtruction, the greateſt of all wiſdom is ſhewn in being willing to receive it.

ON HONESTY.

NOTWITHSTANDING the proneneſs of mankind to do evil, and the account which ſome find in playing the cheat, yet there cannot be invented a more true and reaſonable maxim, than that by which we are aſſured, That Honeſty is the beſt Policy. If we conſider it in reſpect to the other world, there never was

was a religion but required it of its votaries: If we examine it upon account of this, we ſhall find, that the honeſt man, providing his other talents are not deficient, always carries the preference in our eſteem, before any other, in whatever buſineſs he thinks fit to employ himſelf.

ON SINCERITY, WHICH IS TRUE WISDOM.

INTEGRITY in regard to ſucceſs in buſineſs, without any other conſideration, hath many advantages over all the fine and ſuperficial ways of diſſimulation and deceit. It is much the plainer and eaſier, much the ſafer and more ſecure

cure way of dealing in the world. It has leſs of trouble and difficulty, of entanglement and perplexity, of danger and hazard in it. It is the ſhorteſt and neareſt way to our end, (carrying us thither in a direct line), and will hold out and laſt longeſt. The arts and deceits of cunning, continually grow weaker, and leſs effectual to thoſe that uſe them: Whereas, integrity gains ſtrength by uſe; and the more and longer a man practiſes it, the greater ſervice it does him; by confirming his reputation, and encouraging thoſe with whom he has to do, to repoſe the greateſt truſt and confidence in him,—which is an unſpeakable advantage in the buſineſs and affairs of life. If a man, indeed, were to deal in the world for a day only, and ſhould never have occaſion to converſe with

with mankind any more,—ſhould never more need their good opinion, or good word,—It were then no matter (as to the concerns of this life) if a man ſhould ſpend his reputation all at once, and venture it at one throw: But if he be to continue in the world, and would have the advantage of converſation whilſt he is in it,—let him make uſe of Truth and Sincerity in all his words and actions; for all other arts will fail; but Truth and Integrity will carry a man through, and bear him out to the very laſt.

ON VANITY.

A VAIN man loves to be always talking of himſelf; he praiſes or blames himſelf, no matter which, provided he gain his end by it,—which is to make himſelf eſteemed: He has the moſt advantageous idea of his own merit, but is little affected with that of others. A vain man loves to make his expences to be talked of; but thoſe he makes, are often fooliſh and miſtaken, and gives him the reputation of an extravagant. Fooliſh vanity ruins the right uſe and good huſbandry of the natural talents a man may have, and renders him as ridiculous for his good qualities as for his vices. Vain people would be conſidered

for

for every thing they do or ſay; the leaſt thing ſeems conſiderable to them, when they believe they are of any ſervice to raiſe great ideas of their own merit. We ſhould pardon them, perhaps, this refinement of vanity, if they had any indulgence for others, and were leſs attentive to ſpy all the occaſions of debaſing them. Their folly conſiſts in eſteeming only themſelves, and in being vaſtly contemptuous of all others: However eſteemable they appear, nobody ventures to ſay in general, that he is upon the ſquare with men of great merit; but when he enters into the particulars of his good qualities, he thinks he ought not to yield to any body. This perſuaſion is of ſome ſervice; it makes every body content with himſelf, and if a man has not a good poſt, he comforts himſelf,

becauſe

becauſe he thinks he deſerves it. The deſire of parade of what one knows, and dazzling the world with a pompous diſplay of great learning, is the ſign of Vanity. A man of ſenſe ſpeaks of people according to their character, and ſtoops to their capacity. He will not appear more learned than thoſe he talks to, and without making ſhew of vain ſenſe, he enters into the genius of others, and makes them find more wit than they naturally have. That diſcovery flatters them, and engages them to a man ſo good humoured and complaiſant. They are much better pleaſed with him than if he had charmed them with his learning. A man of ſenſe can recover himſelf from a falſe ſtep he has made, or a fooliſh word he has ſaid: Whereas, a fool never retires, but makes it a point

of

of honour to perſiſt in his error. There are few people but ſome time or other happen to ſay or do ſomething extravagant: If they would honeſtly confeſs it, it would go half way towards their apology; but the haughtineſs with which they defend their proceedings, though never ſo irrational, ſets every body againſt them. We compaſſionate or pardon the infirmity of a man who has committed a fault, and bluſhes for it; but we fire againſt the fooliſh vanity of him who gives too pitiful reaſon to juſtify his impertinences.

ON THE ART OF GETTING RICHES.

THE learned perſons who have ſpoken before me, have diſcourſed at full length on Prudence, Sincerity, Honeſty, and Vanity; but we are all wiſe enough already; we find but few people complaining for want of wit; every one has, or at leaſt thinks he has, a large ſhare of it; but there are few that think they are rich enough: So I flatter myſelf, that what I am to diſcourſe about will be more acceptable to the moſt part of this company,—it is, The Art of getting Riches. Now I beg your attention a few minutes, and I ſhall

ſhall learn you all how to grow rich in a ſhort time.—The Grand Duke of Tuſcany was ſo immenſely rich, that moſt people imagined his Highneſs had found out the art of tranſmutation. A Noble Venetian who was a favourite in that Court, though his fortune was but ſmall, one day fairly put the queſtion to the Duke, and aſked, If he had found out the philoſopher's ſtone, or not? "My "friend," ſays he, "to confeſs the truth "ingenuouſly, I am in the actual poſſeſ- "ſion of it; and as I have a particular "regard for you, I ſhall give you the "never-failing art in a few words:— "I never aſk another to do, what I can "do myſelf; I never put off till to-mor- "row, what may be done to-day; nor "do I ever think my gains ſo trifling, as "to deſpiſe them."——The Venetian

heartily thanked his Highneſs for the great ſecret; and by ſtrictly obſerving the rules preſcribed, he acquired a great eſtate. How well ſhould I be pleaſed, if not a few of my hearers ſhould do the like by obſerving mine!

ON EDUCATION.

If we look abroad upon the great multitude of mankind, and endeavour to trace out the principle of action in every individual, it will I think ſeem highly probable, that ambition runs through the whole ſpecies; and that every man, in proportion to the vigour of his mind, is more or leſs actuated

ted by it. It is indeed no uncommon thing to meet with men, who by the natural bent of their inclinations, and without a liberal education, aſpire not to the height of power and grandeur, who being content with a competence, will not moleſt their tranquillity to gain abundance; but it is not therefore to be concluded, that ſuch men are not ambitious, their deſires may have run in another channel. Though the pure conſciouſneſs of worthy actions, abſtracted from the views of popular applauſe, be to a generous mind an ample reward,—yet the deſire of diſtinction was doubtleſs implanted in our natures, as an additional incentive to exert ourſelves in virtuous excellence. This paſſion indeed, like all others, is frequently perverted to evil and mean purpoſes; ſo that we

may account for many of the excellencies and follies of life, upon the ſame principle, to wit, The deſire of being remarkable. For this, as it hath been differently cultivated by education, by ſtudy and converſation, will bring forth ſuitable effects; as it falls in with an ingenuous diſpoſition, or a corrupt mind, it does accordingly expreſs itſelf in acts of magnanimity, or ſelfiſh cunning. It cannot then be doubted, that nature furniſhes a man with a general appetite for glory. But what is it that determines it to any particular object? It is education. I conſider a human ſoul without education, like marble in the quarry, which ſhows none of its beauties till the ſkill of the poliſher fetches out the colours, makes the ſurface ſhine, and diſcovers every ornamental cloud and ſpot that runs

runs through the body of it. Education after the ſame manner, when it works upon a noble mind, draws out to view every latent virtue and perfection, which without it are never able to make their appearance. What, therefore, poliſhing is to a block or piece of marble, Education is to the human ſoul. The philoſopher, the ſaint, or the hero, —the wiſe, the good, or the great,—very often lie hid or concealed in a clown, which a proper education might have brought to light. There is nothing that makes ſo wide a diſtance between one man and another, nay between one nation and another, as human learning; and as this gains ground, the inhabitants are transformed into new creatures. The Grecians of old, by the vaſt improvements they had made in arts and ſciences, grew

immenſely

immenſely rich, and became the objects of univerſal admiration: But the Africans, by their neglect of them, moſt miſerably poor, and not undeſervedly the objects of contempt. But without having recourſe to hiſtory, for we are not to imagine, that every one of this audience has read much of it, if we will but take a ſlight view of the courſe of nature, we ſhall ſoon diſcern what a ſurpriſing difference a little art and induſtry will make, between two pieces of ground of equal value. The one, if uncultivated, remains wild and is over-run with weeds: The other, under the care of a ſkilful gardener, abounds with a vaſt variety of fruits and flowers. And thus it is with the human ſoul, which ever repays the pains we take in the cultivation of it, with the utmoſt gratitude and profuſion.

fuſion. That is the ſoil which every one ought to improve to the beſt advantage; a ſoil both rich and fertile, capable of the nobleſt productions, and alone worthy of our principal concern.

ON THE SAME.

I AM a farmer in the neighbourhood here, and have been very attentive to what the learned gentleman who ſpoke laſt offered concerning Education and Learning: But I think he cries them up too great a length. They are no doubt mighty fine things; and it is through them we have miniſters, phyſicians, lawyers, ſchoolmaſters, and the like. But I think

think Latin, or learning, is of little or no uſe to any body of my buſineſs, or to any tradeſman whatever. What ſuppoſe I know the Greek, the Latin, the French, the Spaniſh, and the Italian, for my horſe. Am I any wiſer of that, or is my horſe any better of it? Is not the world already filled with book-learned blockheads, that are good for nothing, and cannot get a livelihood for themſelves, for all the time and money they ſpent at ſchool? I'm ſure the money then expended on their education, would be more ſerviceable to ſome of them now. It is a ſilly conceit in ſome people to think, that men without learning are alſo without underſtanding. It is apparent in all ages, that ſome ſuch men have been even prodigies for ability; for nobody will ever perſuade me, that

Wiſdom

Wiſdom, which is the principal thing, ſpeaks only to her ſcholars in Greek or Latin; ſo it is my thought, that inſtead of labouring in nice learning, and difficult ſciences,—inſtead of trifling away our precious time upon the ſecrets of Nature, or myſteries of State,—it were better to ſeek that only which is really and ſubſtantially good: Our pains ſhould be, to moderate our fears,—to direct and regulate our paſſions,—to bear all injuries of fortune like men,—and to attain the art of contentment: And then we cannot have much more education to wiſh for.

ON THE SAME.

I AM ſurpriſed to hear, that Education and Learning ſhould be conſidered as uſeleſs and inſignificant, in any ſtate of life whatever. Were we not told by the learned gentleman who ſpoke firſt on this ſubject, That Education was the ſame to the human ſoul, as ſculpture or poliſhing to a block of marble? If philoſophers, ſaints, and heroes,—the wiſe, the good, and the great, lie hid and concealed in youth of every ſtation, ſhall we think little of Education, which diſcovers thoſe hidden talents that may be in us? SOCRATES, who lived in the moſt

moſt flouriſhing days of the Athenian State, was no better than the ſon of a mechanic; his father was a carver, and his mother a midwife; yet by his education and learning, he gained the ſuperiority over all the noble youth at Athens, and thus came to direct the greateſt matters of State: Hence we may obſerve that meanneſs of birth is no obſtacle to true merit.—How blunt does a man without education appear, if he be in company with his betters. I know this by experience, for I have but little education myſelf, yet I have often been in company with men of learning, and have been much taken with their diſcourſe. I have heard them tell ſtories out of books they had read, very diverting and very inſtructive too. I have heard them deſcribe places and coun-

ties abroad, and tell the manners and cuſtoms of their inhabitants. To my great ſatisfaction I have heard them read the newſpapers, and talk very prettily upon them, telling directly where any place mentioned in them lay. In the mean time, I could bear no part in the converſation, but ſat all the while in ſilent ignorance. I can read a chapter of the Bible, yet I find I cannot make out ten lines of a magazine or gazette, before I meet with many things, words and places I have no notion of, for want of education. Theſe things ſo vex me, and fill me with ſhame and confuſion, that they make me in earneſt lament the want of it. For I ſee plainly that Learning and Knowledge are indeed the ornament of life: And if I live to have children of my own, I will give them education

though

though I ſhall by additional induſtry and œconomy, ſave money to pay for it. For I am ſure, an induſtrious and virtuous education is a better inheritance for children than a great eſtate. To what purpoſe is it for people to heap up great riches, and have no concern what manner of heirs they leave them to? So let others think of learning what they will, that is my thought of it.

ORATIONS

PERFORMED

ON SHROVE TUESDAY,

IN THE

SCHOOL AT EAST WEMYSS,

6th February 1753.

ON COCKFIGHTING.

I NEED not acquaint you, that it has been, time immemorial, a cuſtom to make one day in the year remarkable for the inhuman practice of bringing many of the nobleſt of the feathered creation to a lingering and cruel death, —a practice which all nations in the world, except our own, are ſtrangers to, —and

—and which every perſon of ſenſe ſhould look upon with horror and deteſtation. But the motion I am to make is, to have our yearly cockfight entirely laid aſide, or at leaſt metamorphoſed into ſome diverſion more uſeful and entertaining to youth. This motion, I know, is a little unpopular in this part of the country; but though cockfighting be not of ſo ſavage and barbarous a nature as throwing at cocks, yet I would have it diſcouraged altogether at our ſchools, as being too bloody and cruel, and by no means a fit diverſion, and ought not at all to be countenanced by public and eſtabliſhed inſtructors of youth.

ON THE SAME.

WHAT my friend has been pleaſed to ſay to us about laying aſide cockfighting, (by which I ſuppoſe he means the annual diverſion ſchoolboys have on this very day, to wit, Faſtern's-even, with their cocks), ſeems to me ſomething more than unpopular, as he calls it. In my opinion, what he propoſes would prove pernicious if it were complied with: So I muſt beg leave to give you, in a few words, the reaſons which have induced me to encourage our yearly cockfight at ſchool:—1. It is an old cuſtom of this ſchool, and ſo ſhould be obſerved;—

ſerved;—2. It raiſes a noble ambition in a youth when he ſees his cock fight well, and ſo great an averſion to cowardice when his cock does not fight well, that he is ready to fight himſelf upon the ſlighteſt affront offered;—3. I am ſurpriſed to hear any one of our number propoſe any thing that would hurt the income of the maſter. With me indeed this has a weight ſuperior to every other conſideration, and will, I hope, be my excuſe for contradicting my learned friend's motion.

ON

ON THE SAME.

I WILL admit, that the gentleman hath fairly enough ſtated the method of arguing with regard to our cockfight being continued: But I ſhall endeavour, as briefly as poſſible, to remove his objections, which, if I rightly remember, were three:—1. He ſays, it is an old cuſtom, and therefore ſhould be kept up;—2. It raiſes a noble ambition in a youth, when he ſees his cock fight boldly, and a hatred at cowardice, when he is a fugee;—3. He is aſtoniſhed how we ſhould propoſe any ſcheme that would hurt the maſter's income. As to the

the firſt, I think nobody will call *cuſtom* a good reaſon for continuing it: For a man of ſagacity and penetration to avoid an error ſhould make no ſcruple to ſtep out of the paths of his forefathers. If almoſt every age had not exerted itſelf on ſome new and uſeful improvements of its own, we ſhould want a thouſand arts, or at leaſt many degrees of perfection, in every art, which at preſent we are in poſſeſſion of. When we follow the ſteps of thoſe who have gone before us in the old tract of life, in what do we differ from oxen in a team, which are linked to each other by a chain of harneſs, and move on in a dull and heavy pace to the tune of their lead bells? But the man who enriches the preſent fund of knowledge, with ſome new and uſeful improvement,

like

like a happy adventurer at ſea, diſcovers as it were an unknown land, and produces an additional trade to his country. —As to the ſecond objection, I think as cocks are not trained at ſchool, they have no title to ſhow their parts there, (eſpecially on ſuch a grand day as Shrove Tueſday), when in the meantime the ſcholars have ſcarce an appointed day to ſhew their progreſs in education. And pray, what is it to a ſprightly youth whether his cock fight well or ill? Is he to value himſelf upon his cock's parts? No—he will think it below him: And as for a blockhead, though his cock were victor over twenty, he is a blockhead ſtill. Were boys trained up and educated in military diſcipline at ſchool, you might encourage cockfighting; and even in that caſe, I would ſet the boys

a-fighting

a-fighting themſelves, which would be far preferable to their cocks.—As to your third objection, Let us have an annual combat on Shrove Tueſday, in the ſeveral parts of learning taught at ſchool, and none but ſcholars to fight; and let ſome premium be appointed to the victors, in their ſeveral degrees and claſſes; and every ſcholar ſhould have his ticket of admittance on that day, bought of the maſter; and every boy who delivers a public ORATION, ſhould make ſome compliment to the maſter. This, Sir, in my opinion, would be a more noble and more uſeful diverſion than the other; and parents would pay as generouſly for their ſons who meet with applauſe, as formerly they did for their cocks. So, as I have fully anſwered the objections given, I hope the gentleman

tleman will agree with me in changing our cockfight to this literary conteſt.

ON HISTORY.

As there are very few important and intereſting events which happen within the narrow ſphere of one's own obſervation and experience, mankind would all along have remained in a ſtate little better than that of children, without the advantages of Hiſtory. Hiſtory, as it were, calls back from the other world, the illuſtrious Heroes and Philoſophers, Poets and Lawgivers, who lived thouſands of years ago; and recounts to us faithfully all they did and ſaid, for the good

good of mankind. It ſets before us illuſtrious examples to fill our minds with a noble ambition of imitating them. It preſents us with the faults and follies of mankind, and the miſchievous conſequences which they produce, to deter us from ſuch deſtructive courſes. It is there we behold in an ACHILLES, the effects of rage and reſentment; in an ALEXANDER, the folly of ambition; in a MARK ANTONY, the miſery of lewdneſs and intemperance; in a CHARLES XII. of Sweden, the raſhneſs of youth.—It is there we admire the juſtice of ARISTIDES, and the virtue of SOCRATES. So that hiſtory may be called the ſchool of virtue and prudence. Beſides all that, it raiſes a noble ambition in a perſon, to make ſome ſtriking appearance in his life; ſuch as may

draw the admiration of diſtant ages; and makes him ſay, as it were, with the poet,

" What ſhall I do, to be forever known,
" And make the ages yet to come, my own?"

ON MECHANICS.

It is the buſineſs of a ſcholar to employ himſelf, not only in the ſtudy of words and languages, but principally to direct his ſtudies to whatever has a tendency to promote the happineſs of ſociety. The knowledge of Mechanics is univerſally allowed to be of this kind. It is ſkill and knowledge in mechanics which directs the watchmaker and the ſhipbuilder.

ſhipbuilder. It makes our ſpinning-wheels and corn-mills: It raiſes water from the greateſt depths: It leads the miner to the centre of the earth; and the aſtronomer beyond the poles. It is this which enables one man to do the work of ten: And without the knowledge of this branch of learning, we ſhould be without all the elegancies of life, and our time be conſumed in a laborious drudgery for its bare neceſſaries. Nor is this art difficult, but may all be deduced from the properties of a Circle; or of a Balance and Scales.

ON ARCHITECTURE.

As the mechanic arts contribute exceedingly to the convenience of life, ſo there are other arts, generally called the finer arts, which no leſs promote the elegance of life. Of theſe every ſcholar ought to know as much as belongs to a gentleman: One ſhould have an ear for muſic without being a muſician; be ſkilled in poetry though he be no poet: As one ſhould know good breeding without being a dancing-maſter; ſo he ſhould alſo know the true proportions of Architecture though he does not pretend to build. For this purpoſe I deſign to

ſtudy

ſtudy the beſt models, done from the ableſt maſters; ſo that whenever I ſee any work, I can immediately judge by my eye, if the true proportions have been obſerved, and whether the work has been done by direction of a real maſter in his art, or by a mere bungler. But the chiefeſt advantage of cultivating a taſte of theſe finer arts, is to lead us on gradually to a ſtill higher taſte,—a taſte for all that is moſt fair and beautiful in life and manners.

ON EDUCATION.

THE deſign of Learning, as I take it, is either to render a man a more agreeable companion to himſelf, and teach him to ſupport ſolitude with pleaſure; or, if he is not born to an eſtate, to ſupply that defect, and furniſh him with the means of acquiring one. A perſon who applies himſelf to learning with the firſt of theſe views, may be ſaid to ſtudy for ornament; as he who propoſes to himſelf the ſecond, properly ſtudies for uſe. The one does it to ſet off that which he is already poſſeſſed of; the other, to raiſe himſelf a fortune. But as

as the greater part of mankind are included in the latter claſs, what I propoſe at preſent ſhall be for the ſervice of thoſe who expect to advance themſelves in the world by their learning. In the firſt place then, it muſt be granted, that many more eſtates have been acquired by little accompliſhments, than by extraordinary ones; thoſe qualities which make the greateſt figure in the eye of the world, not being always the moſt uſeful in themſelves or the moſt advantageous to their owners. The poſts which require men of ſhining and uncommon parts are ſo very few, that many a great genius goes out of the world, without ever having had an opportunity of exerting itſelf; whereas perſons of ordinary endowments meet with occaſions fitted to their capacities every day

in

in the common occurrences of life. I remember to have heard or read a ſtory to this purpoſe, of two perſons who had been ſchoolfellows, and lived good friends ever after. One of them was thought an impenetrable blockhead at the ſchool, the other was the pride of his maſter, and dux of the claſs. The man of genius came at length to be a country parſon, with a ſalary pretty good; while the other, with the bare abilities of a common ſcribe, acquired an eſtate of above one hundred thouſand pounds. I fancy from what I have ſaid it appears, that it would be very advantageous for boys to be taught the practical arts and ſciences, which require no great ſhare of parts to be maſter of them, and yet may be often uſeful during the courſe of a man's life; ſuch

ſuch as all the parts of Practical Geometry, Writing, Arithmetic, and the like.

ON WRITING.

Of all the uſeful inventions which the art of man has hitherto diſcovered, I know of none ſo valuable as that of Writing. It is writing that tranſmits to us the wiſdom of paſt ages, and by it hiſtory conveys her treaſures. Writing may be juſtly called the mother of all learning, and Printing is ſaid to be her daughter. It is by writing that our moſt ſecret thoughts can fly to the moſt diſtant corners of the world, and a friend at Japan, or Peru, let us know how

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how he does. By writing a man can, at one and the ſame moment of time, be in different parts of the Globe, and at one inſtant be negociating his affairs at London and Amſterdam, Liſbon and Gottenburg. It is writing which makes in a manner the dumb to ſpeak, and the deaf to hear; that is to ſay, it ſupplies their defects, where they have been carefully inſtructed in this curious art.

ON WRITING AND SPELLING.

It is with abundance of pleaſure and ſatisfaction, that I have heard the preceding diſcourſes on Learning, and muſt own I am inclined to follow the ſame

ſame ſentiments; but I cannot omit mentioning a particular branch of education, which is of uſe to every ſtation of life, and which I think has been omitted, I mean the art of writing and ſpelling our mother tongue; the defect of which is but too viſible in the world, there being ſcarce one man of a hundred of thoſe who have got what we call common education, that is capable to write a letter about the common occaſions of life. I have ſeen an epiſtle from a man of buſineſs, who in his youth had ſpent an apprenticeſhip of ſix or ſeven years at ſchool in reading, writing and accompts, with ſcarce a right ſpelled word in it, and, by the by, crammed with nonſenſe and ſtuff. Is it not great pity then, that boys ſhould not be taught the neceſſary accompliſhments of reading and writing

with

with propriety in their youth? To remedy this defect, inſtead of perplexing them with themes and verſions, it is my opinion there might be a punctual correſpondence between two boys, who might act in any imaginary part of buſineſs, and be allowed ſometimes to give way to their fancies, and communicate to each other whatever trifles they thought fit, provided neither of them failed, at the appointed time, to anſwer his correſpondent's letter. I believe I may venture to affirm, that boys would find themſelves more advantaged by this cuſtom when they come to be men, than by all the Greek and Latin their maſters could teach them in ſeven or eight years.

ON ORTHOGRAPHY.

ORTHOGRAPHY means no more than Writ well ſpelled. Nothing is more ugly than to ſee a piece of good writ, but without ſo much as a well-ſpelled word in it. It is a ſhame to any perſon who hath been taught to read and write, not to ſpell properly. It is an accompliſhment which may be eaſily learned by any boy, if he gives application; and I have been told, and am apt to believe it, that if it is not acquired while we are boys, all our endeavours will hardly attain it when we are men. So that if we neglect it now, it will be ſeen

in every letter we ſhall write afterwards, that we have trifled at ſchool. But if we mind this ſmall accompliſhment, it makes writing eaſy, and buſineſs delightful all our days.

ON EDUCATION.

GENTLEMEN,

I HAVE with great pleaſure heard the preceding diſcourſes on the ſubject of Education, for you muſt know that I am a ſchoolmaſter by profeſſion, and the education of children is in a peculiar manner my conſtant care and concern, and I muſt own you have ſpoke many excellent and fine things on this ſubject,

ſubject, and what I have heard from you makes me fond to have your advice; and I hope Gentlemen, you will be pleaſed to give me ſuch directions as you think proper to be obſerved in the execution of my truſt and office; and I aſſure you, I have nothing more at heart, than to do my duty, with faithfulneſs and care, and to the beſt advantage poſſible.

ON THE SAME.

WORTHY SIR,

YOUR buſineſs being one of the moſt uſeful and neceſſary offices of life, requires your cloſeſt care and application;

for you have the tutorſhip and management of the greateſt bleſſing and beſt portion that parents can give their children, which is Good Education. Your buſineſs is attended with the greateſt difficulties and uneaſineſſes, ariſing from the different tempers and capacities of boys. Your work, you know, conſiſts of two parts, Diſcipline and Teaching, or Correction and Inſtruction; but the proper exerciſe and due application of them requires great judgment and diſcretion. The natures and capacities of boys are as different as their faces; and the ſame way and method will not do alike with all. For as the ſame kind of meat and phyſic does not ſuit all taſtes, and operate alike on all conſtitutions, ſo the diverſity of diſpoſitions in young ones demands a different management

and

and uſage. Some are of quick and ready apprehenſions, others are weak and ſlow; pains ſhould be taken to inſpect and try their genius, and give them taſks according to their abilities; ſome again have generous and noble ſpirits, and are eaſily encouraged by commendation, emulation, and preferment; ſome are ſtubborn, careleſs, and vitious, and muſt be chaſtiſed. But maſters ſhould be far from treating their ſcholars rudely and tyranically on all occaſions; for I am confident, that no boy, who will not be enticed to learn without blows, will never be brought to any thing with them; a great and good mind will neceſſarily be the worſe for ſuch indignities. Many a white and tender hand, which the fond mother had paſſionately kiſſed a thouſand and a thouſand times,

have I ſeen whipped by ſome tyrannical maſter, till it was covered with blood, for writing an A for an O, or an O for an A; and thus many a brave and noble ſpirit has been broken by them; but I preſume I need not enlarge on theſe points to you. Study to convince them, that all your actings proceed from a concern for their good; applaud and honour thoſe that do well, and artfully intermix admonitions and encouragements, with all their rebukes and puniſhments; and, above all things, keep a ſpirit of emulation in your ſchool. Be polite in your behaviour and method of teaching, and never either flatter or fear the parents of thoſe you inſtruct; and thus learning will be a pleaſure, and children will delight themſelves in what they now generally abhor.

ON EDUCATION.

GENTLEMEN,

I THANK you heartily for the pains you have taken to anſwer my deſires. What you have repreſented, in my judgment, appears reaſonable, and gives me ſatisfaction. You have removed ſeveral prejudices and dangerous miſtakes I had imbibed, from the general practice and cuſtom, without conſidering the nature and tendency of things. I have nothing elſe to lay before you at preſent, excepting to acquaint you, that though I take never ſo much pains, I have but little encouragement; my ſalary being ſmall, and my payments very precarious.

The

THE FOLLOWING ORATION BY A YOUNG BOARDER THAT ONLY CAME TO THE SCHOOL THE DAY BEFORE.

GENTLEMEN,

I AM very lately come to this place, and as I am yet a ſtranger, I reckon it the beſt way for me to hear all, and ſay nothing.

ON

ON CIVILITY.

It is one great advantage of a public education, that it affords a ſet of boys frequent opportunities of improving in Civility, and recommending themſelves to one another by a thouſand kind of gentle offices, in the daily intercourſe of life. Where boys are kept at home in a nurſery, kitchen, or a ſtable, they learn to domineer, and grow to be petty tyrants; they contract a diſlike of their parents company; they ſhun the ſociety of every one they might improve by; they become clowniſh and aukward, ſullen and unſocial. But when boys

are regularly bred and educated at public ſchools, where due government is maintained, they inſenſibly poliſh and improve one another; they ſtrive with one another who ſhall moſt excel, not only in languages, writing, ſpelling, reading, cyphering, and the like, but who ſhall moſt excel in civility and diſcretion; who ſhall be beſt beloved, and maintain the faireſt character.

ON ENVY.

ENVY is the moſt unnatural and unaccountable of all the paſſions. There is ſcarce any other emotion of the mind, however unreaſonable, but may have ſomething

ſomething ſaid in excuſe for it; but the envious man has no apology to make, the ſtronger his paſſion is, the ſtronger torment he endures, and ſubjects himſelf to a continued and real pain, by only wiſhing ill to others. Revenge is ſweet, though cruel and inhuman; and though it ſometimes thirſts even for blood, yet may be glutted and ſatiated. Avarice is ſomething highly monſtrous and abſurd, yet, as it is a deſire after riches, every little acquiſition gives it pleaſure, and to behold and feel a hoarded treaſure, to a covetous man is a conſtant, and uncloying enjoyment. But Envy which is anxiety ariſing in our minds, upon our obſerving accompliſhments in others, which we want ourſelves, can never receive any true comfort, unleſs in a deluge or conflagration, a plague, or

ſome

ſome general calamity, that ſhould befal mankind; for as long as there is a creature living, that enjoys its being happily, within the envious man's ſphere, it will afford nouriſhment to his diſtempered mind, but ſuch nouriſhment as makes him pine and fret himſelf to nothing. There are, however, conſiderations, which if carefully implanted, and diligently propagated, might in time overpower and repreſs it, ſince no one can nurſe it for the ſake of pleaſure, as its effects are only ſhame, anguiſh, and perturbation. It is above all other vices inconſiſtent with the character of a ſocial being, becauſe it ſacrifices truth and kindneſs, to every weak temptation. He that plundereth a wealthy neighbour, gains as much as he takes away, and improves his own condition, in proportion

tion as he impairs another. But he that blaſts a flouriſhing reputation, muſt be content with a ſmall addition of fame; ſo ſmall, as to afford very little comfort to balance the guilt by which it was attained. Envy is ſo baſe in its original, and ſo pernicious in its effects, that the predominance of every other quality is to be deſired. Let it therefore be conſtantly remembered, whoever envies another, confeſſes his ſuperiority, and perhaps ſome may be reformed by their pride, who have loſt their virtue.

ON SLOTH.

THE ſluggard waſtes his days in ſleep and idleneſs; yet there is nothing valuable in life, that can be obtained without induſtry and toil. It is a diſgrace to boys, who have the prime of life in their hands, to waſte it in Idleneſs and Sloth; to lie on bed when the prime morning hours invite them to their books. To riſe betimes in the morning, and apply to buſineſs, is the way to proceed deliberately to the work of the day; every thing is planned and forecaſted; every thing proceeds in order and method; the houſe is orderly, and all the people in temper.

ON CLEANLINESS.

THERE is nothing more ornamental in a perſon's outward appearance than Cleanlineſs; and as it may be obtained by any one at the ſmalleſt expence, one is moſt inexcuſable in the want of it. Let a perſon's dreſs and clothes be never ſo coſtly and elegant, if their fingers and nails be dirty, or their perſons bedaubed with ſnuff, how diſagreeable are they to every one of a cleanly diſpoſition? Let the furniture of a houſe be never ſo elegant, and the rooms never ſo richly furniſhed; if they be deſtitute of this ornament of cleanlineſs, they are more diſ-

agreeable and contemptible. When I ſee a boy with a morning face, neat and clean in his clothes, I pleaſe myſelf with the thought, that his elegant taſte will run much higher, and have the happieſt influence in the whole of his life; that he will never allow himſelf in a mean action, but diſtinguiſh himſelf in every thing fair and handſome; that order and regularity will reign in his houſe, and neatneſs appear at his table; that his accounts will be kept fair, and his debts be regularly cleared; that his wife and children will reſemble him, and be a pattern to all around for cleanlineſs and order. But he who is a dirty ſloven when a boy, will proceed from one mean action to another; his houſe will be a medley of naſtineſs and confuſion; his affairs muſt inevitably run into diſorder; and

and himſelf inſenſibly ſink into ſottiſhneſs and indolence, contempt and vice.

ON SEEING.

I AM to ſpeak in commendation of the EYE. How curious an organ is the eye! There is no looking-glaſs ſo ſmall, yet there is no one that can comprehend and take in ſo large and extenſive a proſpect; and how quickly can we turn it from heaven to earth, from earth to heaven! It is by ſight we come to perceive the curious works of nature, and all the inventions of art. It is to the eye that we are indebted for preſenting us with the pleaſures of a fine garden, or a beautiful

agreeable and contemptible. When I ſee a boy with a morning face, neat and clean in his clothes, I pleaſe myſelf with the thought, that his elegant taſte will run much higher, and have the happieſt influence in the whole of his life; that he will never allow himſelf in a mean action, but diſtinguiſh himſelf in every thing fair and handſome; that order and regularity will reign in his houſe, and neatneſs appear at his table; that his accounts will be kept fair, and his debts be regularly cleared; that his wife and children will reſemble him, and be a pattern to all around for cleanlineſs and order. But he who is a dirty ſloven when a boy, will proceed from one mean action to another; his houſe will be a medley of naſtineſs and confuſion; his affairs muſt inevitably run into diſorder;

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piece of painting. It preſents us with the beauties of the riſing and ſetting ſun, the flowers of the ſpring, the roſe of ſummer, the golden grain of harveſt, and the white robe of winter, the attractive charms of beauty in the fair ſex, and the comely grace and dignity of manhood.

ON BEAUTY.

THE eye is but a mean and contemptible organ, for all that has been ſaid of it, unleſs the ſoul has the love and taſte of BEAUTY. The eagle, the lynx, and many of the brute creatures, may have much better eye-ſight than man, but, wanting a taſte of love and beauty, they

are

are in a manner blind. The man who has no taſte for beauty, ſees no difference between order and confuſion; between a clean and a neat houſe and one all in dirt and naſtineſs; between a drunk riotous company and a ſet of ſober and diſcreet companions: So that ſight is of little value unleſs it lead us to the Beautiful.

ON WISDOM AND DESIGN.

For all that has been ſaid of beauty, I ſhall venture to prove, that it is good for nothing unleſs it be accompanied with WISDOM and DESIGN. Let us ſuppoſe that a ſmall fiſhing-boat was made of cedar,

cedar, and overlaid with gold; that its ſails were of ſilk, its lines of ſilver thread, and hooks of gold; that its rowers were clothed in crimſon velvet, trimmed with gold lace: Who can refuſe the object to be beautiful? But as every one would blame the deſign, and condemn the contrivance for want of wiſdom, the beautiful object would ſoon be deſpiſed: So that it is not beauty which charms us, but rather wiſdom and deſign; and unleſs it be accompanied with theſe, beauty is contemptible.

ON GOOD DESIGN.

For all that has been ſaid in commendation of wiſdom and deſign, I think I may venture to prove, that unleſs it be accompanied with ſomething farther, it is hateful, and merits our contempt. A ſhip with all its furniture and tackling, its ſails and cordage, accommodation for men and ſtores, plowing the waves, and coming ſafe into a harbour richly laden, is a beautiful object, where there is a great appearance of wiſdom and contrivance. But what if this ſhip is the property of pirates, and is returning with the diſhoneſt ſpoil of the fair trader

and

and the honeſt merchant; will not you regard the veſſel with abhorrence, with all its wiſdom and deſign? So that a beautiful ſhip, employed by a pirate, is hateful; and wit, without truth and honeſty, is little worth; and all beauties are contemptible, in compariſon of Truth, Goodneſs, and Honeſty.

ON THE LOVE OF MONEY.

THERE is hardly any deſire or paſſion more univerſal than the Love of Money, as money can prove the means of gratifying all our deſires. It is no wonder then if it be generally ſought. It is deſired by the generous and liberal, that they

they may be enabled to indulge their generoſity and liberality. It is ſought by the glutton and drunkard, and the man of pleaſure to gratify his appetite. Where the love of money is immoderate, the character is denominated a miſer; where it is too little, the character is called a ſpendthrift or prodigal. A medium is the beſt.

ON MOST MEN LOVING MONEY TOO LITTLE.

THIS I ſhall endeavour to prove, by ſhowing what it is they purchaſe with it, and what mighty returns they get for their money. Does not the drunkard love

love money too little, when he parts with it at ſo eaſy a rate, and gets in return for it ſo wretched a purchaſe as an aching head, lowneſs of ſpirits, neglect of affairs, contempt from his ſervants, diſquiet to his wife, loſs of his time, and himſelf more and more enſlaved to ill habits. He parts with his money for theſe. The ſame might be ſaid of the man of gallantry, who parts with his money for diſeaſe and pain, ignominy and ſhame. It is needleſs to ſhew this of the prodigal and the ſpendthrift. But we ſee how many love money too little. Therefore it is my opinion we ſhould love money a little better.

ON MOST MEN LOVING MONEY TOO MUCH.

THIS I ſhall ſhew by repreſenting what valuable things they part with to purchaſe it. The man that parts with his honour and honeſty, his credit and reputation, to purchaſe a little money, has undoubtedly got too dear a bargain. The man who loſes his friend, or the good will of his neighbour, for the ſake of a little money, has likewiſe but a ſorry purchaſe. It is my opinion, therefore, that we ſhould love money a great deal leſs, and not part with ſo valuable things as juſtice, honeſty and friendſhip to pur-

chaſe it. Now, the way to be rich is to buy cheap and ſell dear; and I ſhall always think, that the cheapeſt way to buy money is with induſtry and application to buſineſs, and the way to ſell it dear is to part with it for ſelf-approbation and honour.

A VALEDICTORY ORATION.

GENTLEMEN,

IT is with the greateſt pleaſure that I lay hold on this opportunity, in the name of all my ſchool-fellows, to return you our moſt hearty thanks for your generoſity in contributing laſt year, in ſo handſome

handſome a manner, for a public library to our ſchool. You have enabled us to provide ourſelves with one of the dictionaries in the learned language generally taught, and without which no one can thoroughly underſtand our mother tongue. You have likewiſe enabled us to provide ourſelves with a good Engliſh dictionary, peculiarly calculated for the uſe and improvement of ſuch as are unacquainted with the learned languages; wherein the difficult words and technical terms made uſe of in architecture, mathematics, mechanics and navigation, are not only fully explained, but accented on their proper ſyllables, to prevent a vicious pronunciation. But when we return you our moſt hearty and ſincere thanks for your generoſity in con-

tributing laſt year for a public library, we ſtill conſider ourſelves as bound to make you more ſubſtantial returns. We conſider it is our progreſs in uſeful knowledge which you chiefly deſire, and which you will look upon as the beſt recompence for all your care in our education. As one ſtep towards our improvement, we have unanimouſly agreed to lay aſide the cuſtomary diverſion of cock-fighting at this ſeaſon, and have conſtituted in room of it this literary entertainment, calculated to the improvement of our underſtanding, and the refinement of our manners. As this will be far more uſeful to us, ſo we hope it will be far more agreeable to our company. Your approbation, Gentlemen, will always be a powerful ſpur to make us deſ-

piſe

piſe all low and unhandſome practices, and aſpire after every fair and worthy accompliſhment, which may fit us to be a credit to our friends and uſeful to our country.

ORATIONS

PERFORMED

AT HARVEST VACATION,

IN THE

SCHOOL AT EAST WEMYSS,

27th Auguſt 1753.

ON COMMERCE OR MERCHANDISE.

IT is impoſſible for any one man to afford himſelf, by his own proper work and manufacture, all the neceſſaries and conveniencies of life. No man, for inſtance, can eaſily and commodiouſly gather the wool, comb and dreſs it, make the proper utenſils for combing and dreſſing;

ſing; ſpin it, make the neceſſary ſpinning inſtruments; dye it, and prepare all the neceſſary dyes and dying inſtruments; weave it, and provide the neceſſary looms; then ſhape and ſew it, and make for himſelf all the tools neceſſary for theſe purpoſes. As little can the wright or joiner make his own tools, the ſaw, the hammer, or ſuch other inſtruments as are employed by his art. But the moſt perfect ſtate of ſociety and mankind is, where one man makes and manufactures one thing, and another another. Thus, the neceſſaries in the ſeveral arts of life are brought to the greateſt perfection, and are afforded at the eaſieſt rate, and in the greateſt abundance. Thus, in the moſt perfect ſtate of ſociety, there muſt be Commerce or Merchandiſe; the worker in iron affording the

worker

worker in wood what he wants, and receiving in return for it workmanſhip in wood which he cannot do for himſelf; and thus one nation affords to another corn, and receives in return timber and iron, or ſuch other commodities as it ſtands in need of. To render commerce ſtill more complete, men make uſe of coin, bank-notes and bills of exchange, where the public faith and credit of the moſt honeſt and upright men are interpoſed in behalf of thoſe general and common ſtandards by which the price, value and equivalent of all commodities are computed. The advantages of commerce or merchandiſe to a country are more than can be eaſily enumerated, and they appear to me ſo conſiderable, that when I weigh the nature of my abilities and opportunities in life, I am almoſt determined

termined to make choice of that purſuit, and take for my employment that of the merchant. No man can be a thorough merchant, but he muſt give employment to a multitude of laborious poor, for whoſe labour and induſtry he pays, and for whoſe work he finds a market: And to be in an employment which occaſions ſuch benefit to our fellow-creatures, muſt be a ſatisfaction to a well-diſpoſed mind. Beſides, to be engaged in commerce or merchandiſe, is to be engaged in a buſineſs which will afford ſufficient employment for the active ſpirit of man, which, for want of proper exerciſe, frequently languiſhes and droops, or degenerates into ſloth and indolence. I conſider it likewiſe as a buſineſs in which there is perpetual exerciſe for one of the nobleſt virtues, Juſtice. How ſtrong muſt the principle

principle of juſtice become in the mind, while it is confirmed and rivetted in the ſoul by a thouſand repeated acts every day in life. It is a buſineſs which is a noble preſervative againſt pride and haughtineſs, which are ſo incident to men who live in the country, and repreſent an ancient family, and are daily ſurrounded by a cringing train of domeſtics and dependants. It is falſely alleged, that a mercantile ſpirit is an enemy to generoſity, and that nothing of a great and public ſpirit can be expected of thoſe who are perpetually employed in balancing accounts, and computing profit and loſs. One of the nobleſt inſtances of generoſity was performed by a merchant, Sir THOMAS GERSHAM, citizen of London, who, at his own expence, in the reign of Queen ELISABETH, built the

Royal Exchange for carrying on the commerce of the World.

ON AGRICULTURE.

My ingenious friend who ſpoke laſt has diſplayed abundance of eloquence in praiſe of commerce or merchandiſe; but if I were able to do juſtice to my ſubject, it would be abundantly obvious to any one, that Agriculture is by far the preferable purſuit, of more real advantage to one's ſelf, and of more laſting emolument to one's country. For nothing contributes more to the happineſs and proſperity of a country, than the flouriſhing ſtate of agriculture. When agriculture

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is neglected, all the neceſſaries of life are at a high price, the manufactures cannot be ſo cheaply afforded, and ſo our neighbours underſell us at a foreign market. But when agriculture flouriſheth, our manufactures flouriſh of courſe, and the country is enriched. And as there is no occupation more neceſſary to the public, either in peace or war, than agriculture, ſo there is none that can be thought of more pleaſant. While the ſhoemaker and weaver are, as it were, ſitting all day on one ſtool, ſhut up from the common air, and the uſe of their own limbs, the huſbandman is walking and riding about by turns, overſeeing his labouring ſervants, and viewing his fields. While the ſmith, the maſon, and wright, are all over in ſweat and duſt, the huſbandman is perhaps walking amid his

fields of blooming beans, or reſting himſelf amid his new-mown hay. While the merchant and accountant are plodding over their accounts, ſtriking balances, and adding two's and three's, the huſbandman is viewing his herds and flocks, or counting his threaves of barley. In ſhort, all other buſineſs is ſlavery and bondage in reſpect of the huſbandman. Among the other excellencies of agriculture, this is none of the leaſt, that it is the moſt frank and open, the moſt free and communicative. It makes none of its arts a myſtery, and keeps no ſecrets of its practice or ſkill. The merchant keeps his trade a myſtery, and will let nobody into his ſecrets, but at a high price. The phyſician wraps up all his knowledge in Greek words, or what the ladies call hard words, known only to the

the learned. The ſurgeon copies after his maſter, and diſguiſes every medicine he gives his patient, and by this means they make people pay dear for what they could eaſily procure themſelves, were theſe gentlemen half ſo communicative as the honeſt farmer. Other employments often ruin peoples conſtitutions, by obliging them to ſit too cloſely within doors; or, at leaſt they become tender and effeminate in their bodies, and of courſe their minds become weak and infirm. But agriculture contributes to render the body ſtrong, healthy, and beautiful, and the mind generous, open, and friendly.

ON A COUNTRY LIFE.

Bodily labour is of two kinds, that which a man ſubmits to for his livelihood, or that which he undergoes for his pleaſure. The latter of them generally changes the name of labour for that of exerciſe, which is the great ſupport of health, and health is by far the greateſt bleſſing of life. This alone is of ſufficient weight with any conſiderate man, ſo as to keep him from throwing away his time by being ſlothful. But of all kinds of labour which are ſure to reward the diligence of the active man, none is more agreeable than that which ariſes from a

Country

Country Life. What can be more entertaining than to have our hopes grow and increaſe every day with the product of the ground; to have our minds delighted with the wonderful œconomy of the vegetable world, our nerves ſtrengthened, and our blood purified, by a conſtant return of exerciſe, and a new reliſh given to every diet from the fragrance of the air, and the freſhneſs of the ſoil; to be raviſhed with the murmurs of waters, the whiſper of breezes, the ſinging of birds; and whether we look up to the heavens, or down to the earth, or turn our proſpects around us, we are ſtill ſtruck with a new ſenſe of pleaſure: So I think it appears, that a moderate fortune, with a quiet retirement in the country, is preferable to the greateſt affluence, which is attended with care and

perplexity of buſineſs, and inſeparable from the noiſe and hurry of the town.

ON A TOWN LIFE.

THE gentleman who ſpoke laſt has ſaid a great many pretty things in behalf of a country life, how conducive it is to the health and vigour of the body, and how pleaſing to the mind, while it is regaled with the fragrance of the air, the murmuring of waters, the ſinging of birds, and ſo forth: Were I of opinion, that the higheſt pleaſure in life is ſound health and a good ſtomach, I ſhould readily agree with my ingenious friend, that we can in no ſituation exert theſe advantages

tages ſo much as from the exerciſes of a country life. But I hope it will be allowed, that there are enjoyments in human life ſuperior to thoſe even of health and a good appetite;—pleaſure, for the ſake of which every brave and worthy man will be ready to endanger his health, and riſk and loſe even life itſelf. When I hear of CICERO, who, during his conſulſhip, by his eloquence, by his vigilance, by the wiſe and vigorous meaſures he purſued, defeated the moſt dangerous conſpiracy againſt the Roman ſtate, how illuſtrious does this ſupreme Magiſtrate appear! What though he reſigned his life by impairing his health by many a ſleepleſs night, while he watched for the public ſafety; as, by this means, he prevented the burning of the city, the ſlaughter of the worthieſt citizens, and the

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utter ruin of their laws, liberties, and goodly conſtitution. Is not the Town Life of ſuch an illuſtrious Magiſtrate, amid all his ſweat, din, toil, hurry and noiſe, infinitely preferable to the country life of the greateſt Lord, and his magnicent palaces, elegant gardens, and beautiful parks.

ON THE PROFESSION OF ARMS.

As mankind are not uniformly governed by reaſon, and equity, and juſtice, but are oftentimes rapacious and unjuſt, and not to be perſuaded by reaſon and argument to do what is juſt and equal, there are therefore, in all well regulated

gulated ſtates, courts of juſtice, armed with the laws, and with the ſupreme power to adjuſt the difference of contending parties. But where differences happen between nations and ſtates, which are independent of each other, and which acknowledge no ſuperior on earth, there the difference comes often to be decided by arms and military force. The Profeſſion of Arms then becomes neceſſary for the defence of one's country againſt unjuſt invaſion from abroad, or inteſtine ſedition and rebellion at home. And it is a profeſſion which hath many things to recommend it. By facing danger, and venturing one's life in the glorious cauſe of liberty and their country, they acquire fortitude, and a noble ſuperiority over the effeminating pleaſures and oppreſſive terrors of life. The life of a true

ſoldier

ſoldier is a life of temperance and ſobriety. He deſpiſes ſumptuous entertainments and ſoft beds. He is inured to fatigue and coarſe fare. He is rarely corrupted with avarice, but is of a generous ſpirit, preferring the good of his country, and honourable fame, to all ſordid intereſt and worldly riches. He is modeſt and merciful on a victory; unbroken, undejected, on a defeat. He is meek and gentle as a lamb in every private company, and as a lion in the field. He regards his ſuperior officer as a parent, his inferior as a brother; and the integrity of his heart gives him intrepidity in the day of battle.

ON LETTERS AND LEARNING PREFERABLE TO ARMS.

THE gentleman who ſpoke laſt hath ſaid ſo many fine things in commendation of arms and the profeſſion of a ſoldier, that I am afraid it will be difficult for me to perſuade you, that Learning is by far the preferable ſtudy and purſuit. The profeſſion of arms hath a powerful tendency to deſtroy the moſt amiable virtue, and to foſter the moſt deſtructive vices of the mind. There is a modeſty of temper and diſpoſition, which is an ornament

nament to any character, and a noble preſervative to youth. But the military life defaces this natural modeſty, and renders the man impudent and rude. As to his fortitude, if you withdraw him from the noiſe of the drum, the trumpet, and the other implements of war, and ſet him ſolitary and alone on a ſick-bed, he is there as timorous as any. It is the ſtudy of letters and uſeful learning, in my opinion, which is the nobleſt bleſſing of life. It is this which produces lawgivers, orators, and philoſophers. Learning is a nurſe of modeſty and of meekneſs. It adorns proſperity, ſolaces in affliction, by night, by day, alone, and in company, in the city, and in the field. It perpetually delights and improves the mind. By learning and letters, men in-

ſtruct remote poſterity. CÆSAR and XENOPHON were both conſiderable generals; but by his military ſkill one of them enſlaved his country. They were both men of accompliſhed learning, and their writings remain to this day, and are the delight and admiration of all who underſtand them.

ORATIONS

PERFORMED

ON SHROVE TUESDAY,

AND ON HARVEST VACATION DAY,

IN THE

SCHOOL AT EAST WEMYSS,

Anno 1754,

Being the Holograph Orations of Mr GRUB, mentioned in the Preface, and put in the beſt connected Order.

ON DISPATCH.

I KNOW not a more neceſſary talent, either for making a man's fortune in life, or for confirming in himſelf the habits of virtue, than Diſpatch; which I ſhall

briefly define, A vigorous application to honeſt buſineſs. For want of this neceſſary talent, all others are idle and uſeleſs, and turn to no account, but rather plunge a man into difficulties. We ſhall not call him a man of diſpatch, who begins a great many works, but never finiſhes any. He is indeed buſy, but to very little purpoſe. But the man of diſpatch is one who employs himſelf vigorouſly to one piece of honeſt buſineſs at a time, and finiſheth it directly before he ſets about another. I know indeed, that in the affair of education, different ſtudies muſt be carried on at one and the ſame time. But then diſpatch will enable the ſcholar to huſband every moment of his time, and turn it to moſt advantage; whereas the ſluggard will be perpetually roving from one leſſon to another.

ther. He will not continue at any one ſo long as to underſtand it thoroughly, and become maſter of it, and ſo all his labour, if it may be called labour, is to no purpoſe. The boy of diſpatch plies his taſk with vigorous application, ſuffers nothing to divert or draw off his attention till he becomes maſter of his leſſon; and by ſuch keenneſs he ſoon attains it, and then with pleaſure and improvement, leaves it, and turns with equal vigour to another taſk. The man of diſpatch goes through an incredible deal of buſineſs, by the happy talent of applying vigorouſly to what he hath on hand. He is never in a hurry. He never makes an apology that he had not time to do a piece of buſineſs recommended to him. He never leaveth any thing neglected or undone. He hath his

work completed before the indolent man begins to do his work. Every thing bends before him, and difficulties which to himſelf appeared next to inſurmountable, leſſen the moment he grapples with them; and, by this application, they are quickly overcome. To all his projects he may ſay of himſelf, as the Roman general wrote to the ſenate of his victory, "Veni, vidi, vici." The reverſe of the man of diſpatch is the ſluggard or loiterer, who ſpends the one half of his time in ſleep and food, and the other half is loſt in irreſolution and uncertainty what he is to do or ſet about firſt. When his neighbours are ſowing their grain, his is ſtill in the ſtack. In harveſt, all his neighbours get the ſtart of him; and while their grain is in and thatched, his is in the fields, expoſed to winds and rains,

rains, and fowls of the air. Thus it is with his fortune and eſtate; his mind and temper muſt fare proportionally. It is nobly ſaid by CATO, "Vigilando, a-"gendo, conſulendo, proſpere omnia "cadunt, ubi ſocordiæ te atque ignaviæ "tradideris nequicquam deos implores, "erate infeſtique ſunt." *i. e.* Diſpatch is attended with ſucceſs, but ſloth is abhorred by God and man.

ON ORDERLINESS.

I MUCH agree with my ingenious friend who ſpoke laſt in commendation of diſpatch, and think it notably ſaid by the poet SHAKESPEARE, "What is a man,

"if

" if the chief good and mercate of his " time, be but to ſleep and feed? A " beaſt! No more." But I humbly apprehend there is ſomething farther neceſſary towards the making a man's fortune, and towards his improvement in virtue, beſides diſpatch and application to buſineſs, and what I mean is Orderlineſs; by which I underſtand, the having every thing in its proper place, ſo as to know where to find it moſt readily, and the minding it in the moſt proper time and ſeaſon. A boy who is not only acquainted with diſpatch, but with order, never waſtes any of his time in ſeeking for his book, his paper and pens, but hath all theſe in ſuch exact regularity and order, that he can find any of them on a ſudden, and with the greateſt eaſe, whenever he hath occaſion for them. In

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like manner, as to his clothes, and every piece of his apparel, he can find them in the dark; whereas the boy who knows nothing of order and regularity, hath every thing to ſeek, and loſes more of his time in ſeeking his book, than might ſerve to get his leſſon. His hair is in bad dreſs, becauſe he knows not where he laid his comb; and while he is ſeeking his inkholder, the boy of order is writing his taſk. Nothing is of greater conſequence in the management of buſineſs, or of a family, than regularity and order. It is keeping his books in good order, which enables the merchant to have a diſtinct view of his profit and loſs by every bargain; and for want of order in buſineſs, many a man becomes bankrupt, without any remarkable loſs or misfortune; but his affairs lying all in diſ-

order

order and confuſion, he fancies himſelf much richer than he really is, and ſpends accordingly, and ſo, before he is aware, he is plunged into debts and difficulties; whereas, had he fully obſerved order in his affairs, he would have ſeen, with one glance of his eye, the ſituation of his affairs, and applied the proper remedy to the evil in its bud. In the management of a family, order is no leſs uſeful, and the want of it equally pernicious. The diſorderly houſewife loſes her keys, and is obliged to break open her cellars for drink to her gueſts. She is going to give a bottle of ſmall beer to a gentleman's ſervant, and by miſtake, gives him a bottle of Madeira. She has a preſſing occaſion to darn; but on ſearching her pocket, ſhe has to ſeek for her thimble, which, after much ſeeking, ſhe finds,

but

but cannot get her thread. All theſe ſhe had juſt a moment before, yet none of them are to be found when there is the moſt preſſing occaſion for them. The woman of order and regularity hath all theſe materials at hand and in readineſs, ſo that ſhe is never at a loſs. So, from what I have ſaid, it appears there will be need of orderlineſs as well as diſpatch.

ON ELOQUENCE.

It is but a piece of juſtice to Eloquence, that we ſpeak in its commendation on ſuch occaſion as the preſent, when we borrow ſo largely of its help, and are deeply indebted to its generous aſſiſtance.

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We do not pretend to underſtand the ſeveral ſubjects we handle ſo thoroughly as thoſe do, whoſe profeſſions in life may lead them to the moſt accurate ſtudy and knowledge of theſe things: But by the help of eloquence and the power of oratory, we may poſſibly ſay more in commendation of thoſe things than thoſe who underſtand them better. We do not pretend to underſtand trade or agriculture equally with the merchant or the farmer: But by means of eloquence, we might poſſibly ſay more in behalf of theſe arts than any merchant or farmer in the country. As ſpeech is one of the diſtinguiſhing pre-eminencies of man over the brute-creation, ſo eloquence is the great pre-eminence of one man over another. It is by ſpeech that the rudeſt and moſt ignorant people are enabled to

expreſs their wants, and communicate their joys. But without eloquence, nothing great, noble, or illuſtrious can be atchieved. Let us ſuppoſe a man only a common mechanic, and without much improvement of learning and education, if he have a natural ſort of eloquence, and be able to expreſs himſelf naturally and to advantage in any company, what a ſuperiority doth it give him over his fellows. In all the affairs that happen to be debated, he is liſtened to with pleaſure; his opinion is firſt aſked; if he hath not the profoundeſt judgment, he is beſt able to expreſs his own in the ſtrongeſt manner, and to ſhew the force of thoſe arguments on which it is founded. He is the man who can beſt open up the cauſe, and ſet in the juſteſt light the arguments on all ſides, and no man ventures to

determine himſelf, till he hears how the eloquent man repreſents the matter; and ſuch is the force of eloquence, ſo ſtrongly does the eloquent man repreſent the juſtneſs of his own opinion, ſo clearly does he convince us of its truth, and ſo powerfully doth he work on our paſſions, that we are unable to with-hold our aſſent, or conceal the impreſſion he hath made upon us. Let us ſuppoſe our eloquent man a merchant, and engaged in extenſive trade and commerce; what mighty advantage is it in the way of buſineſs to have a clear and diſtinct, a ready and perſuaſive method of addreſs? For want of this happy talent of eloquence, a man may talk a whole hour perhaps, and when he hath done you cannot underſtand three ſentences of the matter; whereas, had he been an eloquent man,

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he would have had a clear and thorough view of the matter himſelf, and in few words had communicated his views to his hearers. Let us ſuppoſe a man making his addreſſes to the fair, and what lady would not bluſh to hear her lover in any company hammering, ſtammering, and blundering, in narrating the plaineſt tale, or ſtory, which a girl of ſeven years of age would tell to much better advantage. For I do not know how it happens that the ladies come generally to excel us in this art of eloquence, and by this means have often a greater power over us than by all their other charms beſides. Poſſibly as they know themſelves inferior in force, and unable to compaſs their ends by authority and command, they ſtudy to acquire a power of a different kind, and by the force of eloquence alone,

carry all before them. Shall we then allow ourſelves to be outwitted and befooled by every giddy girl? Let us arm ourſelves againſt them with the power of eloquence, and endeavour to defeat them at their own weapons. They have ſtill advantage enough againſt us. By the power of beauty, and their natural charms, if to theſe they add the power of eloquence, we are undone.

ON,

ON, OR AGAINST, ELOQUENCE.

I am afraid the gentleman who ſpoke laſt may poſſibly have ſo bewitched you with his eloquence, that you cannot reliſh a piece of common ſenſe, or honeſt blunt truth. I would give it as my advice, whenever you hear an eloquent man, to be doubly on your guard; for eloquence, notwithſtanding all my ingenious friend hath advanced in its commendation, is a great impoſture, and gives ſuch a gloſs to things, that it makes the worſe appear to be the better reaſon. What was it that ſtole the hearts of Iſrael

from their allegiance to their king, but the gloſſing eloquence of rebellious Abſolom? What was it that inflamed the Roman citizens to turn their arms againſt the deliverers of their country, and the deſtroyers of the tyrant, but the artful eloquence of Mark Antony? Eloquence was never ſtudied at Sparta, nor at Crete, theſe well regulated republics; but made a mighty noiſe at Athens, a factious, turbulent, and mutinous ſort of people, who were played upon by every wordy and talkative orator. The gentleman told us what advantage it is to the merchant and man of buſineſs to be poſſeſſed of eloquence; for my own part, I would adviſe my friends to beware of ſuch eloquence, for it is employed always againſt him. The merchant is eloquent to get an advantageous bargain for himſelf.

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He ſets off the goodneſs of his merchandiſe to perſuade you to deal with him, and give him his price. In ſhort, all his eloquence is to make by you; therefore, though it may be good for him, it is good for you to guard againſt it. Let his goods ſpeak for themſelves; but the leſs they can ſay for themſelves, they need the more offset by their owner, and generally get it to his advantage, but to the coſt of his cuſtomers. He tells us, the lover is ridiculous in the eyes of his miſtreſs, if he has not more eloquence than a girl of ſeven years of age. I would not adviſe a girl to chuſe a man for his having an eloquent tongue; ſhe may rather find it for her advantage, that in this particular ſhe have the ſuperiority on her own ſide. She needs not at all diſlike her lover, though he is not ſo

fluent

fluent an orator, if he can think juſtly, and act handſomely. She may reſerve ſpeech and eloquence for her own province, and there is no great fear but ſhe ſhall poſſeſs theſe in ſuch abundance as may ſuffice for her huſband and herſelf both. The gentleman concluded his ſpeech with a compliment to the ladies, that they generally excel the men in eloquence; by which artful piece of flattery he no doubt intended to gain their applauſe. But is it doing them any real ſervice to feed their vanity with an opinion that they excel in eloquence, when they are ignorant of the firſt principles of grammar. If, indeed, the arts of teaſing, and importuning, and ſoliciting, be eloquence, then may the fair be ſaid to be eloquent. If the arts of ſhedding

tears

tears at pleaſure, of ſwooning, and fainting, ſighing and dying, be eloquence, then may the fair be ſaid largely to ſhare in eloquence. If looks of languiſhment, of love, and of beauty, be deemed the greateſt eloquence, then are the fair moſt eloquent, for this is the eloquence for which the generality of them are moſt remarkable. I conclude then, that eloquence, in both ſexes, is no better than falſehood and impoſture. Let truth and nature ſpeak their honeſt, plain language, and they will carry the world before them. They may poſſibly at times give offence, but they will offend none but ſuch as cannot bear to be told the truth. Let a man always ſtudy to have truth and juſtice on his ſide, and he needs not the aid of eloquence to ſup-

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port him. For of truth, we may ſay with the poet, of lovelineſs, That it

> Needs not the foreign aid of ornament,
> But is, when unadorn'd, adorn'd the moſt.

"Magna eſt Veritas, et prævalebit."

ON STYLE, DICTION, OR EXPRESSION.

You have already been entertained by two ingenious gentlemen, who have ſpoke for and againſt eloquence. I ſhall not pretend to determine on either ſide; but ſhall obſerve, as a wiſe man did on another occaſion, that much may be ſaid on both ſides. What I have to offer to your

your preſent entertainment, relates to Style, Diction, and Expreſſion, whether in daily converſation, or in writing to our acquaintances, either about buſineſs or in the way of friendſhip. I hope it will be allowed there is a difference in one man's way of expreſſion from another. The expreſſion of one is clear and plain; that of another is dark and obſcure; one is ſimple, eaſy, and natural in his language; another is affected, ſtiff, and unnatural; one miſtakes and miſapplies; another hath a wonderful propriety in his expreſſion and choice of words; one is ſtill at a loſs how to impart his mind, or communicate his meaning upon a moſt common matter; another hath a happy facility, and readineſs of expreſſion, and a beautiful variety of phraſe and diction on every ſubject.

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In like manner, in their writings and letters, thoſe of one man diſcover a beautiful ſimplicity of ſtyle, whilſt another appears to be wholly fuſtian and bombaſt. As there is ſo great a diverſity of ſtyle, it doubtleſs deſerves our attention, how we may form our own according to the juſteſt manner, and carefully avoid every thing falſe and unnatural in our language. The firſt thing of conſequence towards a right ſtile, is thoroughly to underſtand what we ſpeak or write about. There are ſome men of ſo confuſed a head, and ſo indifferent a conception of things, that it is impoſſible for the power of any words or language whatever to make their meaning clear. Our firſt care, then, is to underſtand ourſelves, whatever we have occaſion to ſpeak or write about. For if we underſtand it not thoroughly

thoroughly ourſelves, and have but a faint and obſcure notion of it, this confuſion of thought, and obſcurity of conception, muſt neceſſarily appear in our ſtyle and expreſſion. The next thing of conſequence towards the forming our ſtyle, is to chuſe the moſt proper, obvious and natural words to expreſs our meaning. There are ſome pedants and half-ſcholars, who imagine, that no word is proper if it be a common one, and what readily occurs to every body, but think, that in order to a pretty ſtyle, they muſt caſt off and reject ordinary expreſſions, and make uſe of none but ſuch as are far-fetched and out of the way, and ſuch as nobody ever uſed on the like occaſion. The ſource of this evil is vanity and affectation, which appear and ſhew themſelves in ſtyle, as well as in every

thing elſe; and a man ſeldom fails to render himſelf ridiculous by any degree of affectation, and this appears in nothing more than in his diction and ſtyle. But what makes a good, eaſy and natural ſtyle, is to think juſtly, and to employ common and ordinary words in proper places. Horace's Art of Poetry may be of admirable uſe towards forming a notion of propriety of ſtyle; and with one or two of his maxims I ſhall conclude this diſcourſe.

——— Cui lecta potenter erit res,
Nec facundia deſeret hunc, nec lucidus ordo.

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Scribendi recte, ſapere eſt et principium, et fons.
Rem tibi Socraticæ poterunt oſtendere chartæ;
Verbaque proviſam rem non invita ſequentur.

ON TRUTH.

THERE is implanted in our nature a love of Truth, and tendency to believe whatever is told us. We naturally ſpeak the truth ourſelves, and imagine that others do ſo likewiſe. When we read or hear any piece of good news, or any agreeable paſſage of hiſtory, it would greatly leſſen our pleaſure, if we ſhould be told it is all a fiction, and had no foundation in truth. Even writers of fiction and romance are ſo well aware of this, that when they feign, they muſt carefully keep within the bounds of nature and probability; and though they write what is actually falſe in fact, yet it muſt be ſo like, and have ſuch an air of probability, and be ſo far conſiſtent with truth, that we imagine it might have been true; and though it did not ac-

tually happen, we ſee nothing in it unlikely or improbable, or what could never poſſibly have happened. Thus, writers of fable and romance agree to keep within the bounds of nature and probability. Homer is ſaid to be the writer of antiquity who compoſes lies with the greateſt appearance of truth. And if this be one excellency of that author, which renders him ſo generally acceptable, would he not be ſtill more agreeable if the facts had actually happened as he repreſents them? and would not their impreſſion be much ſtronger upon us, if we could perſuade ourſelves, that every thing we read in him were true, and real matter of fact. When we find ourſelves beguiled of our fears in peruſing a tragedy or moving romance, we inſtantly ſtart as from a dream, and remembering it as

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an illuſion, the impreſſion vaniſheth. But the emotion is very different, when we read of a true ſtory, ſuch as the death of Socrates, as narrated by Plato and Xenophon; or the attempts of Philip of Macedon to enſlave the Athenians. As we know theſe things to have really happened, every time we peruſe them the impreſſion is renewed. We encourage the emotions thoſe paſſages of hiſtory excite in us. We are warmed by them to a love of virtue and liberty, and to an indignation againſt tyranny and perſecution. Nothing is more entertaining or inſtructive than true hiſtory. By hiſtory we are introduced to the company and acquaintance of the illuſtrious heroes, generals, lawgivers, and philoſophers, of all ages of the world. We get acquainted with Hermes, Triſmegiſtus, and the

prieſts of Egypt, the firſt ſeat of learning. From thence we go to Confucius, Zoroaſter, and the Perſian Magi. From thence to the learned ſchools of Greece, and converſe with Socrates and the Athenian ſages, and admire the noble warriors in behalf of liberty and their country. Hence over to Italy, we ſee the Roman heroes breathing nothing but bravery and the love of their country. "Parcere ſubjectis et debellare ſuperbos." How many illuſtrious heroes wake our admiration! — their Camillus, Coriolanus, Fabius, Scipio, Regulus, Cato, Pompey, Cicero, Titus, Trajan, Antonius. How many hiſtorians and philoſophers have theſe illuſtrious nations produced, who are ſtill enchanting the world with their inſtructive writings! It is therefore very ſurpriſing, that people now-a-days

ſhould

ſhould quit all this noble entertainment in true hiſtory, and be perpetually running after ſome new thing in the way of fiction and nonſenſical romance, which every hungry ſcribbler publiſheth to gain himſelf a bit of bread at the expence of the public virtue, and the perverting the taſte of his country.

ON FICTION OR FABLE.

I APPEAR under a conſiderable diſadvantage, when I propoſe to ſpeak in behalf of Fable and Fiction, after my ingenious friend, who hath ſo handſomely pleaded the cauſe of truth. I will be as far as my friend from ſaying any thing in ſupport of an ill-natured or a malicious fiction, to the hurt and prejudice of my neighbour,

neighbour, which, as I take it, is the proper notion of a lie. But if I ſhall invent a tale or fable for my neighbour's good or inſtruction, and ſhall let it be known at the ſame time that it is a fiction, where is the deceit or impoſture in the caſe? Is not the nobleſt and the moſt divine inſtruction communicated to us in this manner? Would our friend, from his regard to hiſtory and matter of fact, deprive the world of all theſe divine leſſons of virtue, which have been conveyed to us by ſimilitudes. If that is his meaning, I muſt beg leave to differ from him. He tells us the impreſſion is faint, and ſoon defaced, when we know it is a fable, whereas the impreſſion is powerful when it is matter of fact. But yet, as it hath a noble tendency to promote ſo valuable an end as the inſtruction

ſtruction and reformation of mankind, I muſt inſiſt in its commendation. Human life doth not often afford incidents ſo ſtriking, ſo obvious, and ſo complete in all their parts, and ſo level to the general capacity, as fable and fiction do, and of conſequence there are but a few of the more attentive and judicious obſervers of human life, who can reap the proper improvement from hiſtory. Hiſtory is extremely proper for princes, for ſtateſmen and politicians, for men of learning and reflection. But for the generality of mankind, nothing ſeems more proper inſtruction than plain and ſimple fiction and fable. My learned friend acknowledges, that of all the ancients Homer underſtood the art of fable to beſt advantage, or, in other words, that his fiction is the moſt natural. And I ſhall

readily

readily agree with him; for Horace gives us his teſtimony, that he inſtructs us in morality better than the philoſophers themſelves:

Trojani belli ſcriptorem, maxime Lolli,
Dum tu declamas Romæ, Præneſte relegi:
Qui, quid ſit pulchrum, quid turpe, quid utile, quid non,
Plenius, et melius Chryſippo, ac Crantore dicit.

I might mention Plato's writings, Cæbes Table, Xenophon's Cyropædeia, the Adventures of Telemachus, a moſt beautiful repreſentation of life and manners under the cover of fiction; as alſo the Travels of Cyrus, written in French by our countryman Ramſay. But, in ſhort, our friend's argument deſtroys all poetry and invention, and robs us of all the pleaſure and improvement we receive from the greateſt poets and philoſophers,

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and confines our inſtruction and entertainment to what we can draw from true hiſtory.

ON THE LATIN LANGUAGE.

THE Latin language is generally thought unneceſſary for thoſe who are not deſigned for one of the learned profeſſions, and is ſeldom a part of education, excepting where one intends to be a divine, a lawyer, or phyſician. In theſe caſes, it is indiſpenſably neceſſary, as ſuch profeſſions cannot be at all underſtood without the knowledge of the Latin. But I ſhall attempt to ſhew, that even for others it is extremely uſeful and convenient, and for want of it, a man is frequently at a loſs, and apt to fall into miſtakes.

miſtakes. Our language, as all modern languages do, borrows a great many words from the Latin. Now, how can a man underſtand his mother-tongue, (which is every man's buſineſs), unleſs he underſtands the Latin, which is often adopted and naturalized into our language; or though he ſhould be able to underſtand the new word, ſo as to pronounce it properly, and apply it juſtly, yet if he have occaſion to write it, he ſhall not be able to write it right, unleſs he underſtands the Latin orthography, which it generally retains and carries along with it into the Engliſh language. Another advantage of Latin to every body, as well as to people of the learned profeſſions, is, that it enables them to write grammatically. It is chiefly a point of good grammar and right ſpelling

ling in their writing, that ſcholars and men of letters have the ſuperiority over the ladies, and gentlemen of buſineſs. And could theſe be perſuaded to ſpell better, and write more correct grammar, as they have already the advantage over ſcholars, in writing with greater plainneſs and ſimplicity, they would, in every reſpect, have the ſuperiority, and greatly outſhine men of letters, as much in writing as they do in ſpeaking.

ON ARITHMETIC.

THE uſes and advantages of Arithmetic are ſo many, that it is not poſſible to name any occupation in life, from the higheſt to the loweſt, where it is not of advantage to be able readily to compute

and number. The ſhepherd muſt be able to number his flocks, and to reckon how many remains after he ſells off a part; the General to number his troops, and compute how long time he can ſubſiſt on the proviſions and ſtores he hath to truſt to. No man of buſineſs can carry on his affairs to advantage without the help of arithmetic. It is likewiſe uſeful to the mind itſelf. It quickens her attention, inures to accuracy, and rewards her labour with the ſatisfaction of knowing the truth. For of all ſciences this of numbers and arithmetic hath the greateſt aſſurance and certainty accompanying its concluſions, and there is the greateſt agreement among men in this ſcience. We entertain different opinions in religion, politics, government, hiſtory, medicine, and improvements of all

kinds;

kinds; but we all agree as to the relations and proportions of numbers, and all are perſuaded that 2 and 2 make 4.

ON POETRY.

THE firſt origin of Poetry ſeems to be gratitude; ſo that it owes its birth to that generous diſpoſition of human nature. When heroes aroſe and performed great actions in behalf of their country, the people were by gratitude prompted to celebrate their worthy character and illuſtrious deeds in the beſt manner they were able, by all the force of words and utmoſt power of language. Thus poetry was invented, improved, and applied to various ſubjects. HOMER is juſtly reckoned the prince of poets,

who writes the nobleſt verſe,—the Trojan War and the Travels of Ulyſſes. Next him is VIRGIL, who copies from the Greek, and often outdoes his great original. His completeſt poem is on Agriculture. Next to theſe great poets we may reckon our Engliſh poet MILTON, who ſings of Paradiſe and the Fall of Man. Theſe poets have been thus characteriſed:

Three poets in three diſtant ages born,
Greece, Italy, and England, did adorn.
The firſt in loftineſs of thought ſurpaſs'd,—
The next in eloquence,—in both the laſt.
The force of nature could not farther go,
To make a third, ſhe join'd the former two.

Nothing is more agreeable than poetry. It is an excellent way of communicating noble and divine inſtruction. What is

ſooner

ſooner learned than a ſong? And how can we better employ our memories than ſtoring up in them moral and divine ſongs? A poetic fancy and invention ſees new beauties in every thing, and can paint to himſelf as it were a new creation. His ordinary language and common proſe have a certain elegance and propriety peculiar to poetic geniuſſes. They make us ſee every thing they deſcribe. They place it as it were before our eyes, and it is the very thing itſelf which ſpeaks to us, and forms to us the poet's ſtyle.

ON PAINTING.

The gentleman who ſpoke laſt has thought fit to extol poetry, which, without doubt, is a very elegant art. It charms us with its numbers, and deeply works upon our paſſions, and deſcribes things in a very ſtriking manner. But in one thing he muſt allow Painting to have the advantage over it, and that is, in placing the object directly before us. Beſides, what is all his poetry to thoſe who do not underſtand his language? But a piece of beautiful painting is underſtood by all nations, by every body who has eyes. If a man has ſeen any thing beautiful in the works of art or nature, and wants to retain it in his

his memory, and communicate it to others, his poetry will here be of no ſervice; if he cannot paint, he muſt deſcribe the thing in plain proſe. But if he luckily happen to have a genius for painting, in two or three drawings he can convey a clearer notion of the things he deſcribes than if he wrote or ſpoke about them a whole day. Such is the advantage of painting and drawing, and a little of this art is neceſſary to every one. What is more bewitching than beauty in the fair? But how ſoon does it fade! It is the painter's art alone that can preſerve it.

Beauty, frail flower, that every ſeaſon fears,
Blooms in its colours for a thouſand years;
Thus ſtill its charms, in breathing paint engage,
Your modeſt cheek, thus warm a future age.

ON DIVERSIONS.

THE mind of man cannot be always on ſtretch, without prejudice to itſelf and the body. It is therefore highly requiſite towards the right ſtate both of body and mind, that there be ſome ſeaſons of diverſion and recreation for unbending the mind, and recreating the ſtrength of the body. But it is a nice matter to determine what are the moſt proper diverſions for anſwering theſe purpoſes. It will be readily allowed, that all amuſements which may be in faſhion are not equally fitted to anſwer theſe purpoſes. For inſtance, there is not a more faſhionable diverſion than playing at cards; yet it cannot be ſaid to have any good

good effect on the temper, nor yet doth it contribute any thing at all towards the health, the ſtrength, or beauty of the body. To me indeed it appears, that though it hath the authority of faſhion, and the practice of the polite part of mankind on its ſide, it is nevertheleſs hurtful to the temper and prejudicial to the health. There is no diſpoſition in us that needs more to be curbed than the love of gaining money. Now, cards, where the play is for money, (as is generally the caſe), feeds and promotes this ill diſpoſition, which ſhould be checked. It is obvious to every body, how hurtful this diverſion is to the health, ſtrength and beauty of the body, and likewiſe to their affairs, eſpecially where people continue at it late at night, and ſo diſconcert the buſineſs of next day;

day; and whether the play is for money or not, it is a great loſs of precious time, which might be ſpent to more advantage. For the ſame degree of genius and application which is neceſſary to make one ſkilful and ſucceſsful at cards, might, in all probability, raiſe him to preferment in any of the learned profeſſions in life. Walking and riding are good diverſions both for mind and body, eſpecially when one has the ſociety of an agreeable companion. Next to theſe are the exerciſes of the body, ſuch as the bowling-green and rural ſports. But nothing can be more ridiculous than the diverſion ſome boys take, of climbing on high walls and ruinous houſes, and ſtriving with one another who ſhall run the greateſt hazard of breaking his neck or leg, or contending who ſhall go near-

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eſt to drown himſelf wading in deep water, or venturing upon weak ice. Yet many boys are fooliſh enough to ſtrive to excel at theſe raſh and hazardous pranks. Theſe things may ſuffice to ſhew us the neceſſity of a proper choice of diverſions, which the ancient Egyptians thought of ſo great importance, as to regulate and eſtabliſh by law ſuch diverſions and ſports, as appeared to have the beſt effect on the mind to render it juſt, brave, temperate and prudent, and on the body to render it healthy, vigorous and handſome.

ON

ON WAR.

As our country is from time to time engaged in foreign wars, either from one motive or another, it may not be unſeaſonable to entertain you for a moment on the ſubject of War. Every young woman who loſes her lover in the field of battle, and every mother whoſe ſon is ſlain in defence of his country, can bewail in moving ſtrains the many miſchiefs and the many miſeries of war; and no ſubject is more common than the horrors and deſolations of fire and ſword. But as I like to turn to myſelf the bright ſide of things, as well as the dark, and to dwell rather on the bright ſide, I ſhall at preſent attempt to entertain you with

the advantages and conveniences of war. I hold it as a general maxim, that what we often call evil and calamity, is ſo only in appearance; and that what looks ſo on the one ſide appears on the other good and ſalutary. In the natural world, ſtorms ſerve to fan the earth, to drive off the noxious qualities from the air, and to render it wholeſome and nouriſhing to all animal and vegetable bodies, and though particulars may ſuffer by theſe ſtorms, they are ſalutary on the whole. The caſe is much the ſame, I preſume, with thoſe ſtorms and tempeſts among ſtates and kingdoms at war. Though particular perſons may ſuffer, yet on the whole, they prove advantageous. There are many evils which are engendered by a long continuance of peace, and which war is the propereſt medicine for purging

off. When the body is long pampered with eaſe and high feeding, various diſeaſes are engendered in the animal ſyſtem, and the conſtitution cannot be rectified without many bitter pills, many harſh drugs, bliſterings and bleedings, and all the frightful apparatus of phyſicians, ſurgeons, and apothecaries. In like manner, when a ſtate, through proſperity and peace, becomes full of ill humours; when luxury is become exceſſive, and debauchery of every kind is riſen to the greateſt height; when the general taſte is for nothing but pleaſure and riot,—nothing can be more ſeaſonable than a war, to rouſe people out of their indolence, and to bring them, like Paris, from the bed of ſloth and effeminacy to the fatigues of war and hardſhips of the field. War is an excellent

ſchool

ſchool for temperance and ſobriety. To lie under arms all night, to feed on the ſimpleſt fare, to travel a-foot long marches, to ſtand in ſmoke and duſt amidſt the dreadful noiſe of artillery, death, and deſtruction, that attends a battle, is enough to cure for ever the delicate youth of his immoderate fondneſs for ſoft beds and all the luxury of the table. War checks in our young men their exceſſive attachment to pleaſure and effeminacy, and accuſtoms them to a temperate and hardy manner of life. It is beſides the propereſt mean of bringing things to a more ſober and ſettled ſtate. Peace and proſperity engender pride and indolence, the propereſt chaſtiſement of which is to bring men low by war. In time of peace, men are apt often to become ſeditious, and to form

themſelves into dangerous factions and cabals, ſo as to endanger the downfall of the conſtitution. But a foreign war unites all parties and factions into one general ſociety. There are then no diviſions nor parties, but all are as one man in the common cauſe. The ſeveral ſtates of Greece frequently quarrelled among themſelves, but ſtill united againſt the barbarians. The Roman ſtate had frequent inteſtine quarrels between the Plebeians and the Patricians; but all private quarrels ſubſided, when war aroſe with foreign enemies. Such are the advantages and conveniences of war, which I hope will be conſidered to extenuate the many evils and calamities it doubtleſs occaſions.

ON PEACE.

I LABOUR under a conſiderable diſadvantage, when I endeavour to ſpeak in commendation of peace, immediately after my ingenious friend hath ſo artfully deſcribed the advantages and conveniencies of war. Courage and a martial diſpoſition, I know not how, are come to be admired more than a meek and peaceable diſpoſition, and none are more fond of military gentlemen, and men of boldneſs and courage, than the ladies. Among the many miſchiefs and miſeries of war, it breeds up our youth to idleneſs and impudence, and occaſions the decline of learning, philoſophy, and the arts.

Horace obſerves with reſpect to the Roman republic.

Serus enim Græcis admovit acumina chartis;
Et poſt Punica bella quietus, quærere cœpit,
Quid Sophocles, et Theſpis, et Æſchylus utile ferrent.

It is in peace that learning and the arts flouriſh and are brought to any perfection. When the Goths, Vandals, and other Barbarous nations, made an irruption into Italy, they ruined all the elegant arts of antiquity. But I would aſk the gentleman, what is the end of war? Is it not to procure an honourable peace, and to enjoy the ſweets of it more uninterruptedly? Peace then is infinitely preferable to war. It is for the ſake of peace that war is undertaken. What are all your heroes of antiquity, but the peſts and plagues of human ſociety, the

ſcourges of mankind? And what was it that produced all the wars we read of in hiſtory, but the pride, covetouſneſs, and ambition of Princes? How like a paradiſe would this world be, if war and contention were removed from it! ſo that it is very ſurpriſing to hear the advantages and conveniencies of war ſo highly extolled. In time of peace, the laws are executed, and order is preſerved; licentiouſneſs is curbed, and offenders made to tremble. But in time of war, law and order are overturned; the moſt ungovernable and ambitious ſpirits encourage the public confuſion, hoping to riſe on the ruin of their country. Thus, Cæſar was ſaid to favour Catiline's conſpiracy, wanting, amidſt the confuſion of his country, to get himſelf raiſed above the laws. The gentleman obſerved, that

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by means of war, public affairs came to be better eſtabliſhed and ſettled afterwards. If it be ſo, it is the work of peace. If a city ſhall happen to riſe anew out of its aſhes, and with great expence and trouble is rebuilt more fair and beautiful than ever, is it therefore right to ſet it on fire, and by devouring flames to deſtroy a multitude of lives, and reduce many families to want and beggary? Every thing fair and flouriſhing is the work of peace, and every prudent man will endure much for the ſake of it. If we would wiſh to have education to flouriſh, agriculture to thrive, arts and trade to increaſe, we ought to wiſh for peace. But if we wiſh to ſee licentiouſneſs and ignorance come in place of diſcipline and education among the youth; if we wiſh to ſee the lands uncultivated

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and trade decay, then may we wiſh for war, which is productive of theſe and many other evils, of which this is none of the leaſt, that by leſſening the numbers of mankind, many of our women come to be unprovided with huſbands.

ON NAVIGATION.

Among all the arts and occupations of life, there is none, I imagine, ſo well entitled to our commendation as Navigation. A man who never travels is, in a manner, like a wild beaſt ſhut up in a den. Travelling enlarges the mind, and gives us a certain eaſe and openneſs of countenance, and an opportunity of enriching ourſelves with whatever is valuable in any part of the globe. Chriſtopher

pher Columbus, a man of an enterprising ſpirit, an expert ſailor, an excellent mathematician, and in knowledge of navigation and the compaſs ſuperior to every other perſon that had lived before his time, about 300 years ago, found out a new world, America; and it is by the help of navigation that we are, in the eaſieſt and ſpeedieſt manner, tranſported to the moſt remote nations in the world. Before that time, all the navigation in the world was nothing but coaſting voyages. But now, by means of the compaſs, we can ſteer through the darkeſt night, and know our courſe as well as in ſunſhine. By means of navigation, we enrich ourſelves with the gold of the Weſt Indies, and the curious manufactures of China and Japan. Among other advantages of navigation, this, in

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my opinion, is none of the leaſt, that it affords the ladies the innocent and agreeable entertainment of the tea-table, on which I might now ſay a great deal, would the bounds of my diſcourſe allow.

ON TEMPER.

Those who have an extenſive acquaintance with the different nations of the world, perceive a national Temper peculiar to each of them. Thus, the Scots are ſaid to be brave and quarrelſome; the Engliſh, generous, with a degree of ſullenneſs; the French, affable, but inſincere; the Spaniard, honeſt and proud; the Italian, jealous and ſagacious; the Dutch, heavy and laborious; the

the Germans, bold in their attempts, and vigorous in the execution of them. The climate hath a very conſiderable influence on the temper of nations. Such as live nearer the ſun are generally more feeble, luxurious, and effeminate; thoſe of a colder climate are more robuſt and hardy, and leſs addicted to the ſofter pleaſures. Another circumſtance which hath conſiderable influence on national temper, is the government and conſtitution. Under arbitrary princes, the temper of a people becomes tame, tractable, and diſpirited. But in countries where liberty prevails, and property is ſecure, under the protection of laws and of a free conſtitution, there the national temper is more high-ſpirited, and impatient of any controul. To bring theſe general obſervations nearer home, if the froward tem-

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per of children be indulged and ſuffered to rage without check or controul in the nurſery and among ſervants, it is eaſy to foreſee, that when they grow up and enter into ſociety, they will incline to domineer, and prove of a litigious and quarrelſome ſpirit. Wiſe and accurate obſervers of human nature take notice, that different occupations in life have an influence on the temper. Thoſe whoſe occupations lead them to a ſedentary and unſocial life, ſuch as weavers, are apt to turn moroſe and melancholy, and ſet up for being mighty reformers in church and ſtate. Thoſe who gain their livelihood by the ſea, as fiſhers, are apt to be rough and boiſterous, like the element they live on. Thoſe who are much over fire, as cooks, ſalters, and ſmiths, are ſomewhat hot and fiery. Thoſe who

deal in blood, as ſurgeons and butchers, are cruel and hard-hearted. Thoſe who riſe from nothing by their own induſtry and labour are frugal and ſparing in their expences, as knowing the difficulty of acquiring wealth. Thoſe who inherit an ample fortune are profuſe in ſpending their eſtate, as knowing nothing of the labour of acquiring it. Different ſtages of life are remarkable for different tempers. Youth is forward and immoderate, keen and inconſtant, raſh and paſſionate. Old age is cautious and timorous, ſuſpicious and doubtful, ſour and moroſe, from the experience of many diſappointments in life, covetous, and ſparing of expence, as knowing how difficult it is to acquire wealth, and how eaſily it is loſt. They are ſevere reprovers of the young, and commenders of

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the paſt time of their youth. Theſe things may ſhow how great a variety of tempers there are, and what things are neceſſary to be attended to by every one for the proper regulation of his own.

BOYS SHOULD UNDERSTAND WHAT THEY READ.

For a diſcourſe on this ſubject I ſhall relate the following ſtory*: "Two ſcholars in Spain, travelling a far way to ſchool, and being weary and faint, ſtopped by the ſide of a fountain in their way. As they were reſting themſelves, they ſpied a ſtone with ſome words engraved

* From the Introduction to Gil Blas.

upon it, almoſt worn out by time and the feet of the flocks that came to drink at the ſpring. They wiped the duſt from the ſtone, and found this inſcription upon it, "The ſoul of the licentiate Peter-Garcias is here incloſed." The youngeſt of the ſcholars, a briſk blunt boy, had no ſooner read the inſcription, than he laughed and cried out, The ſoul here incloſed! a ſoul incloſed! I would fain know the author of ſuch a fooliſh epitaph. His companion, who had more judgment, ſaid to himſelf, There muſt be ſome myſtery in this; I'll ſtay, and ſee if I can find it out. Accordingly, he ſtaid till the other ſcholar was gone away, and then with his knife, he dug away the earth from the ſtone, which at laſt he removed, and found under it a leathern purſe, with a hundred guineas in it,

and

and a card, whereon was written, " Be thou my heir who has wit enough to find out the meaning of this inſcription, and make a better uſe of the money than I did." The ſcholar was overjoyed at this diſcovery, and proceeded in his journey to the ſchool, with the ſoul of the licentiate in his pocket."—This was a reward for his ingenuity and trouble in digging to find out the meaning of the inſcription. In like manner ſhall every youth, ſooner or later, be rewarded, who takes care to find out the meaning of what he reads.

ON SPRING, A CONCLUDING ORATION ADAPTED TO SHROVE TUESDAY.

It is now proper time to put an end to this exerciſe; and I appear to thank the Honourable Company who have favoured us at this time with their preſence. I am a plain blunt man, and but ill ſkilled in the arts of compliment, nor is it my way to make a great many fine ſpeeches, like your talkative gentlemen; yet I think I can love my friend, and be ſenſible of a favour. So I ſhall only ſay in name of my fellow-ſtudents, and in my own name, that we are much obliged, and return you our hearty thanks.

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The beſt compliment I can pay the ladies is to celebrate the beauties of the Spring, which the poet calls their own ſeaſon,

When all is beauty, tenderneſs, and love.

Now, when this beautiful and delightful ſeaſon, the ſpring, begins to open, it were a piece of ſtupid inſenſibility, as well as ingratitude to the great Author of nature, not to celebrate its charms. The ſun who of late ſhed weak and faint his ineffectual beams, begins now to riſe higher, and dart his rays more direct. Already the cold earth begins to feel his vital influence, the graſs and fields look more freſh and lively, and the face of nature is renewed. The birds rejoice amid the woods and fields, and are all buſy in building their houſes, and providing

viding for their young and helpleſs riſing families. How pleaſant to behold the graſs covered with dew, and to liſten to the chanting lark as he ſoars up to heaven! How pleaſant to behold the plough turning over the fertile glebe, and to hear the drivers whiſtling to the laborious oxen! At the cloſe of day, the bleating of the lambs and ſheep affords an agreeable concert of muſic. The blackbird, thruſh, and linnet, join their ſtrains. As the ſpring advances further, what a rich variety of ſmells and odours perfume the air with an exhilarating fragrance, while the eye is, at the ſame time, feaſteſt with the moſt beautiful colours of herbs and fruits and flowers infinitely diverſified! What dye can emulate the colours of nature? What pencil paint ſuch lively teints and hues? All animal and

vegetable

vegetable life revives with the approach of this enlivening ſeaſon; all nature ſings; and

> Can man forbear to ſing with nature? can
> The ſtormy paſſions in his boſom roll,
> When every breeze is peace, and ev'ry gale
> Is melody?

How beautiful is the garden in this delicious ſeaſon! Every thing now is dreſſed and cleaned, and daily advancing to the higheſt beauty and perfection. The bees, who were cloſely pent up in their ſtraw-built citadel, pour out their buſy labourers, and rove amidſt the opening flowers and buds, in ſearch of proper materials to compoſe their curious cells and their delicious food. Some are going in laden, others ruſhing out; the work is fervent.

fervent. Some are employed in making the cells, others in filling them with honey; ſome in tending the young, others in deſtroying the drons. There is a prodigious multitude all pent up in a dark vault, yet the work goes on with the greateſt diſpatch, without the leaſt hurry or confuſion. Such is the beautiful effect of that order and regularity which my ingenious friend ſo handſomely recommended. The trees which of late were ſo bare and naked, are now about to clothe themſelves with leaves, and are preparing for man and beaſt an agreeable ſhade, and a cool refreſhing ſhelter from the ſultry heat of approaching ſummer. How richly decked, and how gaily arrayed, are the fruit-trees with beautiful buds and bloſſoms! Now the careful gardener and laborious huſbandman ſow their grounds

grounds and fields, and, from the gentle influences of the cheriſhing ſeaſon, preſage to themſelves a rich return and recompence in harveſt for all their labours. The moſt beautiful writers on the ſpring, are the poets VIRGIL and THOMSON.

Et nunc omnis ager, nunc omnis parturit arbos,
Nunc frondent ſilvæ, nunc formoſiſſimus annus.

The ſpring may be conſidered as a picture of our youth. It is in youth that we put forth the buds and bloſſoms of our future lives. It is then that we ſow in our minds the ſeeds of true wiſdom and uſeful knowledge, which afterwards ripen into confirmed habits of virtue and true goodneſs.—I ſhall conclude with theſe beautiful lines of our countryman THOMSON the poet:

Behold,

——————Behold, fond Man!
See here thy pictur'd life:—Paſs ſome few years,
Thy flowering Spring, thy Summer's ardent ſtrength,
Thy ſober Autumn fading into age,
And pale concluding Winter comes at laſt,
And ſhuts the ſcene. Ah! whither now are fled
Thoſe dreams of greatneſs? thoſe unſolid hopes
Of happineſs? thoſe longings after fame?
Thoſe reſtleſs cares? thoſe buſy buſtling days?
Thoſe gay-ſpent feſtive nights? thoſe veering thoughts,
Loſt between good and ill, that ſhar'd thy life?
All now are vaniſh'd! Virtue ſole ſurvives,
Immortal never-failing friend of Man,
His guide to happineſs on high.

ON HARVEST, A CONCLUDING ORATION ADAPTED TO HARVEST VACATION DAY.

I HOPE, Ladies and Gentlemen, you will not weary, but lend me a patient hearing, when I inform you that I am the laſt ſpeaker. I begin then with returning this Honourable Company our moſt hearty thanks for the favour they have done us, in giving us their preſence and countenance on this occaſion. We are ambitious to deſerve your approbation, and when or where is it that we can expect to acquit ourſelves in the handſomeſt manner, if not before our parents, our teachers, our comrades, our intimate ac-

quaintance? If therefore you are anywiſe ſatisfied with our behaviour on this occaſion, it is greatly owing to yourſelves. It is your company that has animated us; it is your preſence that has inſpired us; it is the thoughts of our appearing and ſpeaking before you, whom we highly eſteem and love, that has made us appear and ſpeak in a manner ſuperior to what we are capable of at a common and ordinary occaſion. We earneſtly intreat then, you will continue to give us your countenance, which we find ſo beneficial.—But I muſt now addreſs myſelf to my fellow-ſtudents. We are now to part from one another to paſs the harveſt vacation with our friends, and at our ſeveral homes in the country; and how could we part with one another in a more agreeable manner than by this

public

public appearance, and, as it were, ſtarted together in a race of Virtue and Fame. Let us do nothing unworthy of our character, and of this appearance, till we meet again; but in every company, whether among ſervants and domeſtics, or among gentlemen and our ſuperiors, let us ſhow that we are ſcholars, by our modeſty, our civility, our diſcretion, our prudence, which Plutarch ſays are the moſt valuable gifts of the Muſes. And now the Golden Harveſt every where ſmiles and invites us to the field. Let us rejoice with the rejoicing year; let us harden our conſtitution by bodily labour and exerciſe; and while every hand is buſy in the field, let us not be found loitering on the bed of ſloth; let us ſhow our friends, that learning does not make us lazy, and that being men of books

does not unfit us for being men of buſineſs; but, on the contrary, that Learning and Knowledge qualify us for acting every part in life moſt gracefully, and with the greateſt ability and ſucceſs.

THE END OF MR GRUB'S ORATIONS.

ON

FRIENDSHIP.

(The Eſſay mentioned in the Preface.)

FRIENDSHIP is of all things the moſt deſirable in proſperity, as well as in adverſity. It is a mean to conſummate our happineſs, and a help to bear us up, when diſpirited with the frowns of fortune. It is one of the greateſt bleſſings nature has endowed men with; and a true friend becomes, as it were, another ſelf. The very thought of a friend's ſharing our pleaſures makes our enjoyments more lovely, and leaves a very ſtrong and lively impreſſion on our mind. What more

agreeable, or what more alleviating circumſtance can occur in human life, than a friend participating of our cares, and in our unfortunate ſeaſons of life, troubling and moleſting his mind, how to compaſs and bring about an extrication? And muſt it not likewiſe be a ſort of alleviation of affliction to the perſon whoſe friend is at hand ſympathizing, and who, it may be, is perhaps as deeply, if not more ſenſibly affected and touched with his ſufferings, than the unfortunate ſufferer himſelf, whoſe caſe he laments, and which demands perhaps the utmoſt pity and compaſſion. Such ſurely is the true nature of real and ſincere friendſhip as to its good effects.

ON THE METHOD OF TREATING THIS ESSAY.

Having thus far premiſed a ſhort but general deſcription of friendſhip, I will ſtop ſhort here, and conſider what are the neceſſary ingredients, and how that amiable quality is to be cultivated, and by what rules the True Friend regulates his affection; and then ſhall proceed to a full deſcription of the real and ſincere friend, in oppoſition to that of the flatterer, taking notice, as I go along, of the moſt deſtructive vices to friendſhip, and their extreme inconſiſtencies therewith.

ON A TRUE FRIEND.

A True Friendſhip muſt be accompanied with every good and virtuous quality,

lity, and as its moſt neceſſary and eſſential ingredients, it muſt be the production of probity and conſtancy in particular. Theſe two characters being the very ſoul of friendſhip, it is, without them ſtripped of its nobleſt perfections, and conſequently is all a deluſion. May we not then, without any breach of charity, affirm, that the now reigning friendſhip of both ſexes is mere pretence, intereſt being its ſtrongeſt tie? and all friendſhips ſo conſtituted muſt ſtand on very ſlippery foundations, and muſt be of very ſhort endurance. Theſe real accompliſhments are worthy the beſt men in any age, and were the ſtudy of the greateſt and moſt learned of former ages. Love and amity are now rejected and baniſhed as ſentiments too refined for mankind. A perpetual attention to his own

own intereſt greatly diſqualifies a man for a conſtant and warm reciprocation of benevolence, as does likewiſe an unreſiſting ſubjection to our own paſſions, or an inveterate ſelfiſhneſs, which holds all advantages diminiſhed proportionally as they are communicated: But above all things elſe does the interpoſition of ſelf-intereſt prevent and ſhorten friendſhip; for that has now become the rule of contracting and maintaining a friendſhip which merits not the name. And how much will be gained by ſuch an aſſociation, is the queſtion; and if anſwered negatively, then all friendſhip, even bare acquaintance and converſe are thrown up, the union diſſolved, and the contractors in ſuch union give place now to mutual hatred, where formerly they had entertained the moſt refined thoughts

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of reciprocal love and eſteem. It may fall out perhaps, that there may not be mutual cauſes of diſguſt, and that the fault lies on the one ſide only. Thus, where a virtuous perſon has been aſſociated in the relation of friendſhip for ſome time with another of a vicious diſpoſition, irreclaimable by admonition, or by the moſt benevolent behaviour and friendly uſage, there is an inconſiſtency in the thing, and the duration of this aſſociation muſt undoubtedly be ſhort; the ſtate of the one perſon's mind and diſpoſition is unequal to that of the other, the one virtuous, the other vicious; the former therefore muſt either be unhappy if he continues in the league, or expoſe himſelf to the continual ſallies of temptation to the commiſſion of that wickedneſs that he ſees his wicked friend

daily

daily purſue and put in practice with pleaſure, and turn as bad, or worſe at length than him he imitates. Surely, from ſuch a league as this, if one has the reſolution to extricate himſelf, he is rather to be commended than rejected, though perhaps he may have difficulty enough to find a faithful and diſcreet companion, whoſe friendſhip to cultivate and improve.

ON A FALSE FRIEND.

It may happen, that a friendly contract is diſſolved, not by the fault of the perſon the moſt proper object of friendſhip, but by that of the moſt improper object of it; and this very frequently is the caſe in thoſe friendſhips contracted with gainful views. The man at whoſe

whoſe hand nothing is to be made, or by whoſe friendſhip no gain is to be acquired, the mercenary perſon throws off and diſcards him from his affection, and the caſt-off friend, though of a virtuous diſpoſition, and every way well qualified for the amiable union, is left to ſhift about the wide world in queſt of a proper perſon with whom to enter into an alliance, to whom he may communicate his thoughts, and with him ſhare the ſame fortune, whether good or bad; and how to find out ſuch a fit object of his ſearch will certainly, according to the preſent ſtate and condition of mens minds, be a matter of puzzle and of the utmoſt difficulty, I had almoſt ſaid, would be a thing impoſſible. After he has been making the tour of an incredible number of companies and ſocieties, paſſed weeks, months,

years, perhaps the moſt part or the whole of his paſt life in converſation and company, and after the ſtricteſt enquiry, he will be obliged to retire from the world and converſation as dangerous and corruptive, void of every good and replete with every bad habit; as enſnaring to every well diſpoſed ſoul. So rare is friendſhip! So difficult to find it out on the moſt ſtrict ſearch and enquiry! A man in this caſe, diſpoſed for friendſhip and friendly offices, cannot but bemoan his hard fate, in being left ſingular in life, friendleſs, and deſtitute of his fellow.

ON VICE.

Among the ſuperabundant Vices of the preſent time, it is much to be regretted, that thoſe which are moſt deſtructive to peace, concord, and mutual affection, are moſt put in practice, I might ſay, eſteemed and reputed as faſhionable and neceſſary accompliſhments. How much do perſons now-a-days give themſelves up altogether to the dictates of their paſſions, which unreaſonably hurry them headlong into the practice of every vice. Thoſe vices which every good man will contemn and deſpiſe; pride, envy, hatred, malice, revenge, flattery, covetouſneſs, lying, detraction, and cenſoriouſneſs, are greedily graſped at by moſt of our faſhionable people, and practiſed

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as honourable, though, alas! the moſt abominable imperfections incident to the frailty of human nature, the ſources of every bad action, incentives to the moſt aggravating and heinous crimes, productive, in the iſſue, of the moſt diſmal conſequences. Theſe vices are, in reality, the ſtrongeſt bars to friendſhip and every other virtue.

Vice no doubt proceeds, in many inſtances, from the prejudices of a bad education, or from the ill examples ſet to youth in thoſe ſocieties of libertines and debauched companions with whom they happen too early to aſſociate themſelves. In the company they keep they are often expoſed to every contagion, which is ſoon reduced to practice, till at length the deluded perſon turns wild, paſt all remedy, and abandoned to every irra-

tionality. This is a rock on which too many have formerly ſplit, and on which at preſent the generality of our younger people, of all ſorts and degrees, expoſe themſelves to be wrecked. It ought therefore to be avoided with the greateſt care; and the dangerous conſequences which attend a raſh and inconſiderate acquaintance or intimacy with perſons whoſe real characters are altogether unknown to us, require a place in our moſt ſerious meditations and thoughts.

ON CONVERSATION.

I am ready to believe, that Converſation, that is, the faculty of interchanging our thoughts with one another, is, agreeable to the ſentiment of moſt moral writers, one of the nobleſt privileges of reaſon,

ſon, and it is that which, in a very diſtinct manner, ſets mankind ſuperior to the brute-creation.

And I may readily affirm the reaſon of our proneneſs to ſociety to be founded on very ſufficient ground—the imperfection of our nature being ſo great, that it hath not found enough to furniſh out a ſolitary life. Paradiſe, barred from all commerce, would be very uneaſy and inſupportable, and make a man run mad with happineſs, if he had none with whom to participate his enjoyments, and to whom to impart his agreeable caſe. For felicity conſiſts in the converſe and ſociety of ſome rational creatures, to ſhare with us in what we account bleſſings. And conſidering the whole ſcope of the creation lying within our view, as we may eaſily perceive, in the natural and corporeal

part, a certain correſpondence of its parts, a ſimilitude of operation and unity of deſign; ſo, in the moral and intellectual part, we ſhall obſerve in the ſpirits or minds of men a principle of attraction, whereby they are drawn together into communities, friendſhips, and all the various and different ſpecies and denominations of ſociety; and this correſponding ſocial appetite in human ſouls is the great ſpring and ſource of all moral actions, making us incline to an intercourſe with our ſpecies, and producing that ſympathy in our nature which makes us ſenſible of the joys and feel the pains of our fellow-creatures. Were we deprived of the privilege of converſation, our ſpirits would be entirely ſunk, and our minds loſt to all improvement. It raiſes fancy, re-inforces reaſon, and gives

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the productions of the mind better colour and proportion.

ON PRECIPITATE FRIENDSHIP.

But as endearing as converſation ſeems, when only a bare deſcription or general definition of it, and of its effects on the mind, are given; yet ſometimes, perhaps too often, it has the moſt pernicious effects and direful conſequences, when it occaſions or prompts an inclination to join in vicious or debauched company, the immediate deſtruction of our intereſts and origin of our misfortunes. For, on our firſt entrance into the world, we are very ſolicitous of forming an acquaintance, which, being once familiariſed by converſe or frequent interviews, is at length habitually improved into a friendſhip.

friendſhip. The object of our regard is the perſon whom we have been making, firſt our acquaintance and companion, then our intimate friend. Conſidering him as ſuch, the ſecrets of our inmoſt ſoul oppreſs us if he has not a ſhare in the knowledge of them; and during any preſſure of affliction, which at times, for various reaſons, may ſit heavy on our mind, he is adviſed, his counſel taken, and put in practice. If we are in danger, he knows of it; if proſperous, he is ſoon acquainted with it; if in adverſity, he is applied to. In fine, every viciſſitude of our life is laid open to his inſpection. Ourſelf, our all, our very ſoul, is, in a manner, ſurrendered to his care, and at his direction.

This being the caſe, it is matter of much wonder and aſtoniſhment to every conſiderate

conſiderate man, that too many are ſo raſhly and unreaſonably negligent of themſelves and their own intereſts, as to contract intimacies, and procure, I might ſay force, friendſhips precipitantly, ere they have well conſidered with whom, their characters and reputations, their tempers and diſpoſitions to love and charity, to honeſty, conſtancy and probity, the only cement of a real friendſhip. Surely the many fatal conſequences that have been experienced to attend an incautiouſly contracted intimacy, if they are not, ought to be regarded and moſt ſincerely attended to, as examples to diſſuade and deter poſterity from the proſecution of theſe for the future. And let the perſon contracting ſtill have in his eye, in chuſing his company or friend, that there are always too many bad companions

panions in the world, who will boaſt of their having enſnared him and eſpouſed him of their party. Thus is he left to himſelf, to be deluded by every vicious perſon of his acquaintance, deſperate and void of admonition, ſo conſequently of improvement;--a paſs to be lamented with horror, when one is thus far driven to it.

We ſhall ſometimes in company be much prejudiſed in favour of a perſon of an eaſy and unaffected carriage; frequently ſhall give way to the becoming and decent addreſs of an accompliſhed ſpeaker; or, it may be, we ſhall be mightily taken with a good-humoured, jocoſe, merry fellow; all which are very enticing and deluding qualities, and are apt to have great weight with moſt peoples inclinations. But none of theſe

ought

ought to determine us too much in the choice of a friend; for they are more peculiar to the flatterer, and are very eaſily counterfeited, even though the perſon attempting the diſguiſe ſhould, by the frame and temper of his mind, have had no natural taſte for either of them. For it is remarkable, that one whoſe mind is bent on ſome vicious or hypocritical purpoſe, and to procure his end or deſign muſt uſe ſome ſhew of a good quality, will find leſs difficulty in making himſelf maſter of ſuch good quality, ſo as to accompliſh his diſguiſe, than if he was ſtudying it with an intention of doing a good action. Whence it is evident, that vice is every way eaſily attained to, while the practice of virtue is hardly attainable, or in the longeſt liver, well underſtood, or obſerved with that nicety

and exactneſs, that earneſtneſs and conſcientious management, that even the ſmalleſt duties of it require and juſtly call for; ſo that it is not enough that the perſons we admire have one ſeeming good quality, or even in appearance many accompliſhments, (which, if real and ſincere, may be uſeful in the advancement of friendſhip), when we ſet about contracting an acquaintance, or entering into a correſpondence, with a view to a cloſer and more entire union; theſe, I ſay, are not ſo neceſſary to friendſhip, even when real and ſincere, as a virtuouſly inclined ſoul, proof againſt all unſteady and alterable fits of temper; untainted with any intereſted views of gain; fully capable of compaſſion and pity; able to withſtand the ſallies of revenge; to be capable of the ſincereſt love and eſteem,

and

and firm and unchangeable in temper and diſpoſition in every ſituation of life, whether proſperous or adverſe. A choice thus made, cannot fail of giving the greateſt pleaſure and ſatisfaction. But an election made inconſiderately and without caution, (like a man hurrying down a precipice, whereby he is either miſerably maimed, or dies by the exceſſive fall), is often attended with the moſt diſmal conſequences, which either immediately take place, or render his future life a ſcene of comfortleſs and unpitied miſery; and the perſon who chuſes either his company, acquaintance or friend at random, ſeldom or never finds his account in it. It were better for a man to be quite ſolitary in a deſart, never to converſe at all, nor have the benefit of ſocial intercourſe with his ſpecies, than

to paſs his time in the converſe or aſſociation of lewd and debauched companions, purely for the ſake of company or converſation. The former indeed is uncheerful, melancholy and diſagreeable; but the latter, ill company and falſe friendſhip, is certainly pernicious and enſnaring, and to the deceived perſon ſeldom fails of iſſuing in miſchief, ruin and deſtruction.

ON FORCED FRIENDSHIP.

I am of opinion, that perſons who officiouſly twiſt themſelves about us, are not thoſe with whom we ought to be intimate. Their forward offers of friendſhip we ſhould ſcorn and contemn; becauſe thoſe who, without our own inclination, are ſo bold and audacious as to force

force on us their intruded friendſhip, may prove our worſt enemies. No. We ought to ſearch the hearts of our correſpondents and acquaintances, and finding a perſon deſirous to approve himſelf really worthy of our reſpect, then is the ſeaſon, and no ſooner, of embracing his offers; for what is obtained at too eaſy and cheap a rate, is ſoon thought below our notice. The friendſhip contracted after much enquiry and ſtrict judgment, proves the moſt laſting and ſecure.

It may be thought indeed, that there needs not ſo much of this inquiſitive way of chuſing, and ſtrict judgment be uſed, in every caſual familiarity of converſe, ſince that ends whenever the object of our familiarity leaves us, or when the accidental company diſmiſſes where we familiarly entertain one another, as there

is required when we are entering on a more ſtrict intimacy, with the deſign of ſincere friendſhip; and though in the former caſe, we ſee there is leſs caution uſed than in the latter, wherein ſurely the ſtricteſt enquiry is neceſſary, yet the neceſſity of it in the former as well as in the latter cannot be diſpenſed with; and yet for this reaſon, that after due conſideration, we cannot but admit, that the moſt caſual converſation or familiarity is as an avenue to friendſhip; and the ſtricteſt unions frequently have had their origin from very ſlight occurrences; not that I would have a man forſake and leave a company, becauſe he is not well acquainted with all or any of the members of it; that, I think, would ſhow a very ſelfiſh ſpirit, and be an affront to the company. Such behaviour would

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afford great ground of ſuſpicion, that the man is whimſical and diſordered in his mind, at leaſt it would denote him to be void of ſenſe and diſcretion; but the perſon engaged in an accidental converſation with an unknown company, or members of ſuch company, ſhould be ſure to let every bad expreſſion or ſentiment either eſcape his notice, or ſhow his diſpleaſure at it by declaiming againſt it, and every good or juſt expreſſion or ſentiment he ſhould pick up with earneſtneſs, and mark the perſon who delivers it. He may be a proper correſpondent in mutual ſociety, who, by his behaviour, betrays not his virtuous ſentiments; but the perſon whoſe actions are bad, or unequal to his profeſſions of virtue, is to be dreaded as a hypocritical peſt to ſociety.

ON SOCIETY.

Mankind being deſigned more for Society than ſolitude, I am therefore led to think we ought not too early to confine ourſelves to our friend alone, till we have had a general view of the various diſpoſitions and different tempers of mankind, and till we have had experience ſufficient to regulate our judgment in the election of our friend, and chuſing our acquaintances, and alſo in forming intimacies. For though I am of opinion, that one ſincere, honeſt, and true friend, to whom we can impart our mind and diſcloſe our ſecrets, is enough, and that more are dangerous, and apt to occaſion diviſions and breed diſcontents, whereby friendſhip loſes its character of amity and felicity,

licity, and turns rather like a broken confederacy, where every partner in the plot ſtrives to ruin the other; yet no embargo ought to be laid by men on themſelves, to prevent their keeping up a ſort of general intimacy with as many of their ſpecies as convenient. We ought to lay aſide fooliſh prejudices, and maintain, as far as is conſiſtent with our ſtate and condition in life, a general correſpondence with all our friends and relations, with the moſt polite and generous of our neighbours and countrymen, and, if poſſible, with the whole known world. The doctrine of ſolitude, and of confining ourſelves to the ſociety and acquaintance only of one or a few particular perſons, and abandoning the reſt of our ſpecies as unworthy of our notice, is inconſiſtent with reaſon, and contrary to

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that noble precept, more adapted to our ſocial nature, viz. "to love all men, and "to hate none;" a precept ſtrictly enjoined us by humanity; ſuch a precept as Nature has taught even the very brute to obſerve with earneſtneſs toward the reſt of its ſpecies.

ON FRIENDSHIP DISSOLVED BY DEATH.

A general correſpondence with the world will make us more enamoured with the perſon whom we chuſe for our real friend, provided he is the proper object of this amiable ſociety. In our being retired from all company, and confined to the converſe of our friend alone, we are ready to loſe taſte for his converſation, (mankind being naturally fond of new objects and variety of ſubjects to diſcourſe on),

on), and by that means the kindneſs of our deareſt friend, who deſerts us as ungrateful and unworthy of his ſervices; whereas, while we maintain a general correſpondence, we keep up our ſpirits alſo, are known to the world, procure a ſenſible addition to our buſineſs, can be more independent of our friend's aſſiſtance, and have it in our power to be benevolent in our turn to our benefactor, and particularly to our real friend in diſtreſs. Beſides, we can be capable of converſing with our real friend with more ſatisfaction, and become more fond of him, when we every day ſee and hear of the baſeſt tranſactions, and moſt villanous practices of treachery, ſeduction, fraud, and immoralities of every kind, and other horrid vices ſo frequent among men; and yet that he (I mean the real friend)

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is untainted with theſe vices. This, I ſay, muſt, if any good conſideration will, make us the more earneſt to be cloſely united in our friendſhip with a perſon ſo well qualified for that friendly league. Thus united, a perſon may amuſe himſelf with his friend with the greateſt freedom, in the mutual interchange of their opinions of the various occurrences daily falling out in the world, on the different characters of perſons, their ſentiments, opinions and actions, and more eſpecially on their own good fortune, to be united in ſo cloſe and friendly an unity, undiſturbed by any accident in life. Friends, thus united in ſo firm a contract, enjoy all the privileges that mutual love, in its greateſt purity and perfection, and in the utmoſt ſincerity, can make effectual. They afford each other mutual

pleaſure,

pleaſure, and the preſence of one always gives cheerfulneſs to the other; and by their couragiouſly ſupporting each other againſt all the aſſaults of fate or fortune, they diſpel from one another the gloom of fear and melancholy. But, what none of them, by all their ſtrongeſt efforts, can prevent or poſtpone, Death, that inexorable tyrant, muſt ſeparate them for ever! By him muſt thoſe ſtrong knots of affection, that ſubſiſted in full vigour, be untied, and diſſolved for ever! Amazing it is that even man's happineſs, in the enjoyment and poſſeſſion of virtue and a virtuous friendſhip with his fellow-mortal, ſhould be ſo ſuddenly blaſted! But let not man penetrate too far into the reaſons of the wiſeſt and greateſt of all Beings for ſo diſpoſing all human events.

ON DISAPPOINTMENTS.

Mens diſappointments in the way of virtue, as well as vice, are never given without a reaſon, and that none can know but Him, who ruleth over all; and every one of his diſappointing acts towards his creatures is always performed for their good. But in what ſhape or manner it will ſo turn out, is to us a ſecret paſt finding out; a myſtery not to be unveiled to the view of man. Thus we may eaſily know, at leaſt with reaſon ſuppoſe, that every diſappointment in a vicious commerce fruſtrates a deſign and intention of miſchief, perhaps the ruin of an innocent perſon; and ſo much of diſappointment in a virtuous friendſhip, it may be, is intended to prevent the dan-

gerous conſequences of a too great fondneſs, which often occaſions diſguſt, and ſometimes the untimely diſſolution of the friendly union; as a too great exceſs or miſapplication of favours and affections in this, as in all other parts of ſocial intercourſe, may occaſion miſchief rather than happineſs, and makes that ſaying hold true, "That too much of one thing is good for nothing."

ON FRIENDSHIP TO RELATIONS AFTER DEATH.

Some people, and I believe with good ground, think, that when the veil of mortality is drawn over an amiable partner, a ſcene opens to view, calculated to diſcover the ſincerity of their friendſhip as effectually, if not more ſo, than when

both enjoyed the ſtate of the living. Thus, the ſincere widower-friend, if I may uſe the expreſſion, will then appear in his true colours, afflicted with his loſs, and lamenting his diſappointment. He will be ſure of embracing every opportunity of aſſiſting the widow, the children, the parents, or any of the friends of his departed comrade, ſo far as in him lies, in gratitude to the memory of him, whoſe ſoul was once linked to his own, and whoſe death had deprived him of the pleaſing ſatisfaction of beſtowing theſe favours on himſelf. If real friends were, at one and the ſame time, ſnatched from each other by death, the caſe would be otherwiſe, both meeting with the ſame fate, and being involved in the ſame contingency. But alas! it is ſeldom or never ſo; a ſurvivor muſt remain,—the death

death of the true friend muſt be lamented. Then, with what ſtings of torturing affliction muſt the heart of the ſurvivor be racked, when his loving companion, his deareſt friend, is thus involved in the dark ſhade of death! The loſs of ſuch a friend cannot but be extremely lamentable. However, in this caſe, as in other melancholy events, moderation ought to be uſed. But at this preſent time, the great decay of friendly affection is a ſure remedy againſt all grief, except in caſes which reſpect mens eſtates and fortunes. A ſad inſtance of the depravity of the preſent age, and a very bad example for future ones.

ON MUTUAL VIRTUE.

I really think, that before we contract a friendſhip, we ſhould conſider thoſe things which are in their nature moſt prejudicial to that ſacred union, leſt we be enſnared in the trap of a deluding reprobate; for we muſt not imagine, that we can find a perſon entirely free of vice, which, according to my notion of the world, is a thing next to impoſſible, according to the preſent ſtate and diſpoſition of human nature. But that friendſhip may at once be real and laſting, there muſt not only be equal virtue in both, but virtue of the ſame kind; not only muſt the ſame end be propoſed, but the ſame means purſued and approved of by both: And it is obſerved, that friendſhip

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is ſeldom laſting but between equals, or where the ſuperiority on one ſide is reduced by ſome equivalent advantages on the other.

ON BENEFITS.

Benefits which cannot be repaid, and obligations which cannot be diſcharged, are not always found to increaſe affection. They excite gratitude indeed, and heighten eſteem and veneration, but commonly take away that eaſy freedom and familiarity of intercourſe, without which, though there may be fidelity and zeal and admiration, there cannot be friendſhip, which is an evidence of the imperfection of all earthly bleſſings.

THE INTRODUCTION TO THE FOLLOWING CHARACTERS, ENEMIES TO FRIENDSHIP.

THE entering into the league of friendſhip being a moſt important ſtep, as much depends on its being properly managed, I think it might not be improper here to give a ſhort view of the ſeveral vices, that, in their very nature, tend to deſtroy friendſhip, and to blot out every impreſſion it makes on a man's heart, when he is either not on his guard againſt the aſſaults they make, or by a certain fatal depravity, reſigns himſelf to be deluded by their deceiving charms. And, as a prime

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and too much eſtabliſhed vice in the world, I rank Pride the foremoſt in the catalogue.

ON THE CHARACTER OF PRIDE, AND ON A BEAU.

Pride is an enemy to every ſocial virtue, and makes the poſſeſſor of it entertain too extravagant notions of himſelf, his qualifications, his opinions and judgments, his eſtate, deſcent, and the antiquity of his family; and conſequently it is impoſſible for him to entertain a good or honourable opinion of others.

Methinks there can ſcarce be any pleaſure in aſſociating with a proud man. His haughty humour can by no means agree with any ſentiment, opinion or action of another, however proper, unleſs

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it be owned inferior to his. In ſhort, to deſcribe this vice, and ſet it out to the view of the reader in its proper light, and in all its odious characters, would take more time than I have at preſent to beſtow upon it, and more force of argument to lay it out, than I can pretend to. But to what I have already prefixed relating to this vice, on the general, as my real and ſincere thought of it, I will farther ſubjoin theſe few obſervations.

And, firſt of all, I hope, that whatever may be the conſequences of pride in ſocial life, (though I do not ſee how there can be any good ones), it will not be denied, that it is in general inimical to every virtue, and conſequently friendſhip cannot be taken in a meaner ſenſe than this, *viz.* that it is a compoſition of the moſt noble of all virtues inſeparably knit together.

together. No perſon that has the leaſt tincture of pride can poſſibly be a partner in the compacts of friendſhip, for various reaſons. Mutual affection he has not power to ſubmit to. Gratitude and beneficence he can never think of practiſing. To humanity, and acts of kindneſs and generoſity, he prefers indiſcretion, cruelty, haughtineſs and ill humour. All theſe are inconſiſtent with friendſhip. In ſhort, I cannot conceive, that a man, whoſe mind is occupied with empty notions of his own worth or merit, is a fit companion even in a caſual company. For let me ſuppoſe a man of ſenſe in a large company, where a proud ſelf-conceited man, or, in the more genteel way of ſpeaking, a polite beau, is alſo one of the company, muſt it not be galling to this man, to behold the fine

gentleman

gentleman either making flouriſhes, and telling elegant ſtories of himſelf and his own actions, looking at his limbs, toſſing his napkin and ſnuff-box, not forgetting to diſplay his clean-waſhed fingers, beſpattered with the fineſt diamond-rings, hear him entertaining the company with dialogues on dreſs, dancing, balls, and the like; or rather, and more frequently, with raillery and cenſure of his comrades and acquaintance, and haughtily diverting himſelf at their expence behind their backs, extolling all his own actions and performances to the higheſt pitch, and ſuppreſſing theirs as low, mean, and below his notice.

In what light can any man of judgment, or any company, view this perſon ſo much abandoned to his own ſelf-conceit? Surely in no good one. Yet, as

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fooliſh and nonſenſical as the behaviour of this ſort appears, when deſcribed, the very ſame is the carriage of our politer refined gentlemen at preſent. Thus much have I ſpoken of pride; a quality which, it is juſtly ſaid, was never made for man.

ON THE CHARACTER OF INDISCRETION.

There are ſome men who, out of a kind of ſullen haughtineſs, can never be pleaſed but in uſing impertinencies; in whoſe preſence none are ſafe to ſpeak with freedom, but muſt be always upon their guard and under reſtraint; becauſe their actions are miſrepreſented, and their words conſtrued in a light foreign to their true meaning. In ſuch company, a man is obliged to be continually explaining

explaining himſelf, and making long apologies to juſtify his intentions in every thing he ſays. Theſe people come properly under the appellation of indiſcreet.

Indiſcretion is an inexhauſtible ſource of impertinencies, and is deſtructive of the pleaſures of converſe and civil ſociety. "The indiſcreet," ſays a certain author, "are fit for nothing, incapable "of any buſineſs wherein ſecrecy is re- "quired; they make themſelves ridicu- "lous, without perceiving it, becauſe "they want judgment, and make not "ſufficient reflection to obſerve their own "extravagancies. It is perhaps a vice "that is hardeſt to be cured, becauſe a "man does not find it out."

An indiſcreet man is not maſter of his words nor his actions. He is incapa-

ble of keeping his own ſecrets, which will eſcape him in ſpite of all his efforts; and as he is unable to conduct himſelf, he not only meddles with the affairs of others, but even imparts his ſecrets againſt his own intereſt, and to the prejudice of his friends.

ON THE CHARACTER OF ENVY.

I would not make choice of one for my friend of an envious diſpoſition, as the perſon who practiſes this vice, muſt of neceſſity be one whoſe turn of mind is oppoſite to friendſhip. A perſon of an envious diſpoſition feeds on the misfortunes of his neighbour; and whatever circumſtances he is in, even when proſperity ſmiles on him in the greateſt degree, he cannot be happy; nor can he ſo much

as enjoy his good fortune, if he does not ſee every body elſe in a wretched ſtate, and in the greateſt adverſity. Even in the pooreſt and moſt dejected ſituation, this malicious creature will think himſelf happy, if he has an opportunity to hurt another, either in his character or credit, even though he ſhould reap no advantage in the ruin of another, but, on the contrary, run the greateſt hazard of being expoſed to the rigour of juſtice, and to the utmoſt pain and torture of body, yet the thought of having executed his ſcheme of revenge, though moſt wicked and abominable, delights his cruel ſoul, and amidſt the rack of ſevere puniſhment, the juſt deſert of his crimes, he ſtill hardens himſelf in cruelty. In company he cannot be happy, if he has not the privilege allowed him of defaming

ming his neighbours. To the envious man, a cenſure or ſatire are delightful ſubjects, and the beſt action one can do him is rewarded with ingratitude. If you oblige him, it is at your peril; but if you hurt him in the leaſt, you beſtow a favour on him as great as he would deſire, as it gives him an opportunity to wreck his revenge on you, to which you have given occaſion; and this will be effected, either in the moſt abominable reproaches, which he utters himſelf, or in ſome perſonal injury which he will ſtir up others to do. Nay, he will be ſure to hire one to execute his malicious purpoſes, rather than be deprived of the cruel ſatisfaction of revenging a ſuppoſed injury or affront, either of which he ſeldom fails of aſſigning as a reaſon of his proceedings. And were this viper of a

mortal in the moſt flouriſhing ſtate, yet the very thought of an equal tortures his envious ſoul. This behaviour renders him at length the object of every one's contempt. How far, from ſuch a deſcription, the envious man may be the proper partner in the friendly ſociety, I leave to every reaſonable perſon's conſideration.

ON THE CHARACTER OF A DRUNKARD.

I do not think a man is ſafe in a cloſe friendſhip and intimate union with the perſon addicted to Drinking or Revelling. For I conſider the drunkard as a ſlave to his own irregularities, and look on him, while intoxicated with liquor, as an exile from all he held ſacred or dear. In this ſtate he is worſe than an idiot, his

his ſenſes being overborn, and his conſtitution ruined, with his long irregular exceſſes.

For, beſides the many fatal conſequences, which, for brevity's ſake, I forbear to mention, that are the known attendants on drunkenneſs, the man in his cups leaves himſelf guardleſs, ready to be betrayed to every indecency, to ruinous paſſions, and to every misfortune. He is made to engage in play, to diſcover ſecrets, and very often, to crown all, he is inſenſibly conveyed from the tavern to the ſtews, where, abandoned by his reaſon, he is betrayed into the embraces of an infamous proſtitute, whoſe infectious poiſon corrupts his blood, ſubjects his perſon to exceſſive pains, hurries him precipitantly into a crowd of diſeaſes, ruining his conſtitution, and rendering

his life miſerable and inſupportable. In ſhort, theſe unfortunate and wretched circumſtances make him call death his greateſt friend and welcome deliverer; and even the more ſedate but inconſiderate ſet of men, who are now and then ramblers, on pretence of keeping their ſpirits free of depreſſion, may, in drink, be ſubject to the ſame, if not a worſe misfortune; and it is moſt ſo with thoſe perſons, whoſe youth and juvenile heat of blood, fermented with liquor, hurries them on to the moſt irregular exceſſes and riots. So that a perſon ought to uſe as little freedom as he poſſibly can with another in the leaſt inclined to drinking or revelling, as enemies to real friendſhip. For though I doubt not of the ſincerity of a man addicted to this vice, yet the danger one runs, whoſe ſecrets

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are repoſed in his breaſt, of having theſe diſcovered inadvertently in a drunken company, and his actions, that ought to have been veiled, made the ſubject of every body's converſation, and too often of their cenſure, ought methinks to exhibit examples of precaution to every intrant on friendſhip to be careful to whom he imparts his mind; and the perſon who inclines his very heart and ſoul wholly to the purſuit of his bottle, muſt ſurely be a very improper perſon with whom to have the moſt trivial correſpondence in the way of ſociety, and ſtill more muſt he be ſo for that of friendſhip.

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ON THE CHARACTER OF A LIAR.

Friendſhip has a great dependence on ſincerity. How far the Liar muſt be its profeſſed enemy, may be eaſily and with certainty judged. For, not to give the liar's character to the full, it is ſufficient to ſpecify thoſe things which prove his unfitneſs for friendſhip; and no better proof of his unfitneſs for this amiable diſpoſition is neceſſary than this, that his mind is continually on the ſtretch, inventing new ſchemes of circumvention and falſehood, to betray his neighbour into the belief or commiſſion of things tending to the deſtruction of friendſhip. And can it really be imagined, that the man whoſe diſcourſe is either wholly falſe, or intermixed, at beſt, with ambiguities

biguities and intricacies of expreſſion, equivocations or deviations from truth and ſincerity, whoſe mind is enſlaved to perjury and corruption, and whoſe treacherous heart renders him a public nuiſance, and frames him in ſo odious a light, that nobody confides in his friendſhip, or relies on his promiſes or oaths; can it, I ſay, be imagined, that this is a proper perſon with whom to aſſociate in the noble copartnery of friendſhip? Surely not. The liar is in ſhort a mean forbid wretch, whoſe company is contemned and his name grating to the ears of every honeſt man.

ON THE CHARACTER OF A MISER.

The Miſer is no proper object of friendſhip, becauſe where his intereſt is concerned, there only will his heart dwell. His eſtate is his only friend, and to it he will not prefer any perſon whatever in his affection. The covetous man is a ſlave to his deſires of wealth and riches, which are never ſatisfied. He has no ſenſe of honour, nor pretends to conſcience. No compaſſion has he for a ſuffering friend; and even one, whoſe bounty, liberally beſtowed on this miſer, has reduced him (the beſtower) to poverty, and advanced the miſer's fortune, may poſſibly be denied by this ungrateful covetous man, even a ſmall part of that which this generous hearted friend did

did freely beſtow upon him when in adverſity, to keep him from ſinking under thoſe deſperate circumſtances which then ſeemed to approach him, but which have now, by the turn of Providence, come upon this unfortunate friend and ſufferer: So that he who chuſes a friend needs not doubt of the truth of this obſervation, if he conſiders, that it is part of the character of the covetous man to be void of gratitude, kindneſs, generoſity and beneficence; and that he who is covetous is an enemy even to his own repoſe, and a niggard and ſevere taſkmaſter to himſelf even in the neceſſaries of life. Or who will ſeek after the friendſhip of a covetous man that conſiders the ſtill blacker and more criminal compoſition that his temper conſiſts of. He will not heſitate to over-reach, by art and cunning,

ning, the weak or ſimple, and entice them to bargains deſtructive to their intereſts, and to the advancement of his own circumſtances in the world. He preys upon the widow, the orphan, the diſtreſſed, and thoſe whoſe parents have left them in tender years, and with a ſmall ſupport, to ſtruggle through the world. In ſhort, all ſorts of perſons are alike in his eſteem; and as all his concern in life is how to amaſs and keep together riches, ſo he can have no ſatisfaction, but rather pain, in rendering to any perſon what, in juſtice and equity, he is fully entitled to receive at his hand. It is indeed remarkable, that the miſer often pretends to a high profeſſion of religion, while in reality he is the moſt improper perſon for ſociety, and deſtructive to his ſpecies, that can well be ima-

gined; for his very ſoul is wrapt up in his worldly buſineſs, in the picking together a heap of wealth and riches, which he neither can allow himſelf to enjoy, nor others to have the leaſt benefit of, though in the utmoſt need; and to conclude his character, he is a hard-hearted wretch, and feels no compaſſion for the miſeries of others, yet is, at the ſame time, the juſt object of every body's pity and compaſſion.

I have now done with thoſe vices which ſeem to have a neceſſary tendency to deſtroy all the good effects of a real and ſincere friendſhip; but one, and that the moſt deſtructive of all, yet remains, viz. Flattery; which, as it is a compoſition of vices, and not a diſtinct miſchief by itſelf, being often practiſed for baſe deſigns, it will fall in more naturally af-

terwards, in the courſe of theſe ſpeculations towards the accompliſhment of an effectual friendſhip.

ON CHUSING A FRIEND.

It is indeed very difficult, and hardly poſſible, to find one free of all, or ſome one or other of theſe defects, though I am far from thinking, that there are not ſome perſons thus far excelling in virtue as to be ſo well qualified. However, a perſon muſt do the beſt he can; and therefore it is, that caution is very neceſſary to accompany us in our converſation, as by it only we can be directed to the right choice of a perſon with whom to aſſociate; one, whoſe virtue and good example excites our admiration, whoſe company is delightful and pleaſing, his converſation

converſation free and inſtructive, and who will be uſeful to us in all our concerns. All theſe advantages are not to be found in a numerous acquaintance, which is ſtill a reaſonable argument, in my opinion, to convince us, that one ſincere intimate friend is all that is neceſſary.

Now, in chuſing this friend, we muſt have no mercenary views; for to derive a friendſhip merely from indigence cannot be any other than a miſtaking its original, and aſſigning to this excellent quality too mean an extraction. It ſhould proceed from far nobler views. Inclination, eſteem, and generoſity, ſeem to be more rational and likely cauſes of this excellent quality. Worth, bravery, and good humour, conformity of judgment and temper, are very engaging ties to bind one virtuous perſon to another.

Such qualities as theſe excite our love, and love forces on a cloſer union.

ON MUTUAL FRIENDSHIP.

No earthly ſtate can be more deſirable than that of two perſons qualified for ſociety joined together in a Mutual Friendſhip. Their humours and opinions are the ſame. They approve of each others thoughts and inclinations, and are mutual helps to one another. They ſee themſelves, as it were, doubled and extended in one another, and are, if I may ſo ſpeak, compounded of a ſingle ſoul, the inhabitant of two bodies. Thus, friendſhip improves happineſs and alleviates miſery, in doubling our joys and dividing our grief.

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When this is the caſe, I cannot help thinking, that the man who cannot repoſe his cares on the mutual benevolence of his friend, renders his life comfortleſs and a burden to himſelf. For a communication of one's ſucceſs to a true friend affords him new pleaſure in the relation; and in opening his misfortunes, he leaves part of them behind him. So that, at the ſame time that the mind is enlightened by the converſation of our friend, the body is relieved from many of thoſe waſting diſtempers, which commonly proceed from a mind born down by affliction, depreſſed with melancholy, or (as it many times falls out) haraſſed with anxious and diſturbing cares. Thus, friendſhip is a remedy againſt every oppreſſion, and helps us to bear the frowns of adverſity with that willingneſs of ſpi-

rit, and wonderful compoſure of ſoul, which nothing but the conſolatory advice of a ſincere friend can eaſily effect. And this is a ſure and unqueſtionable evidence, that friendſhip has its foundation eſtabliſhed on virtue and love. And whereas the danger of converſation lies in the ſociety of perſons of vicious and falſe principles, ſo one of the greateſt hazards a perſon runs in contracting a friendſhip, is that of being caught in the net of a flatterer.

ON THE CHARACTER OF A FLATTERER.

Flattery is nothing elſe than ſelf-intereſt diſguiſed in the robes of friendſhip; a ſmooth application to the vanity of another; the art of ſtealing on the blind ſide, catching the humour, and managing

ging the imbecillity of an eaſy and too voluntary prey. It is a vice in itſelf falſe and extremely deceiving, and is managed by certain rules and ſelf-intereſted ſchemes; and the opulent and wealthy are thoſe on whom, for the moſt part, the flatterer beſtows all his art and pains to reduce to his friendſhip, and to mould to his purpoſe. If he can ſerve his deſign by ſpeaking truth, he will be ſure to do ſo. But as ſpeaking and acting with veracity or ſincerity is inconſiſtent with the character of a flatterer, ſo it is ſeldom or never to be found, that the perſon addicted to flattery confines himſelf to veracity in any of his ſpeeches or actions, unleſs he is doing ſomething, which, at the ſame time that it is of any advantage to the receiver, will be of greater benefit to himſelf. For truth

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and ſincerity are below the flatterer's notice; he aims not at either.

The practiſer of this vice, before he is entirely maſter of his art, muſt be capable of the ſtudy and practice of deceit, lying, impoſition, and all manner of hypocriſy. For theſe the flatterer makes his only ſtudy, and by them he is directed to the proſecution of all his ſchemes. Complaiſance he is not deſtitute of, otherwiſe his profeſſion would be ſoon ſtripped of its diſguiſes, and appear what it really is, falſehood and deceit; and he himſelf would ſoon be diſcarded all companies as undeſerving their countenance. So that the flatterer muſt by no means be a perſon of a moroſe, ſour, ſtiff or uncouth diſpoſition, but rather to appearance of a frank and friendly temper, always ready to comply with every motion

motion of the perſon on whom he has a-mind to play, and whoſe intereſt may be congruous to his own. To compaſs his ends, he muſt of neceſſity fit himſelf to all humours, and be pleaſed with all tempers, and his own temper muſt be ſo unſtable as to bend to every purpoſe good or bad, cruel, as well as humane and honourable. He muſt, in ſhort, fit himſelf to every kind of action; and of all theſe different qualities and diſpoſitions muſt his diſguſe be framed and compoſed. Thus the flatterer will endeavour to gain credit and be befriended by every ſhort-ſighted, fond, vain, and ſelf-conceited man, and every motion of his is agreed to. If he inclines to exerciſe or eaſe, if he goes a long or ſhort journey, or ſtays at home, if he is diſpoſed to company or chuſes retirement, or whatever way he intends

intends to ſpend his time, what action ſoever he does or is going to do, whether good or bad, this vizard of a friend agrees to, commends his intentions, and applauds all his deſigns and determinations. He affects a pleaſure in his diverſions and amuſements, and is ſure to counterfeit his inclinations. Thus, a flatterer muſt, againſt the grain and ſtate of his own nature and temper, yield a forced compliance and a feigned approbation of every man's humour and deſign, thereby to play upon the man whom he thinks to make a tool to his own ſchemes.

But it muſt be the more ſurpriſing and amazing, and is matter of very much regret, that this baſe fellow gains countenance and harbour chiefly from men of the moſt generous and obliging diſpoſitions. For did the ignoble, the unpoliſh-

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ed and debauched ſet of men only give way to this miſchievous quality, it would be leſs difficult to prevent it; but when thoſe perſons whoſe ſtation in the world, and whoſe great advantages of education ought to inſpire them with virtuous and noble ſentiments, moſt readily receive, encourage, and maintain, the flattering inſect, that grows and hangs upon them, like worms in tender wood. What remedy can be found for effecting the cure of the dangerous diſtemper? For when we take a ſerious view of mankind, we ſhall perceive a great many who entertain ſuch high notions of their own merit, and whoſe diſcerning faculties make them ſo vain, as to imagine it is impoſſible to over-praiſe them, and that the greateſt encomiums come far ſhort of their merit. Such an overgrown affection for one's

ſelf,

ſelf, and his own actions, we may very reaſonably fix on as the principle of ſelf-love, which is a chief flatterer within, very willing to entertain another from without, which ſoothes the man, building in his mind higher and higher notions of himſelf, till at length the multiplicity of onſets of this kind has the effect of turning the deluded man quite ſenſeleſs, and ſo abſorbed in high thoughts of his own worth, that he has not the leaſt glimpſe of himſelf.

To be able to diſcern the flatterer in every ſhape he aſſumes, is a matter of extreme difficulty, and requires a very extraordinary circumſpection, becauſe the counterfeit reſemblance is ſo ſtrong, as even to render the moſt ſincere friendſhip ſuſpicious, and, ſome time or other, to bring it into diſrepute. For flattery

is nothing elſe than a falſe friendſhip, fawning hypocriſy, diſhoneſt civility, an abominable abuſe of words, and a plauſible diſagreement of the heart and lips. One may hold a flatterer unſuſpected in his boſom, till the juncture of proving him comes; then ſhall he be ſenſible of the deceit, when the paraſite's big words and high pretenſions of ſervice appear to be only from the teeth forward, and to amount to no more than a bare verbal friendſhip at the beſt, or an empty profeſſion. He begins to withdraw his familiarity, turns cool and reſerve, and uſes a forced ceremony; and yet, ſtrange it is! he fain would be thought rather to ſeem ſorry that he cannot, than unwilling to give his aſſiſtance. But what do I ſay? Are there not many more hateful and confirmed corruptions attending

this vice, and too many varieties of diſpoſitions, not quite inconſiſtent with common degrees of virtue, that may operate an excluſion of friendſhip from the heart? Yes, there are. Thus, we ſee ſome ardent enough in their benevolence, and defective neither in officiouſneſs nor liberality, who are yet mutable and uncertain. Theſe will be ſoon attracted by new objects, diſguſted without offence, and alienated without enmity.

Others there are ſoft and flexible, eaſily influenced by reports or whiſpers, ready to catch the alarm from every dubious circumſtance, and to liſten to every ſuſpicion ſuggeſted by envy or flattery. Theſe follow the opinion of every confident adviſer, and are moved by the impulſe of the laſt breath.

A third ſort are impatient of contradiction, more inclined to be biaſſed by their own judgment, than to be indebted to the ſagacity and wiſe counſel of another. Theſe conſider counſel as inſult, and enquiry as ſuſpicion and implicit compliance.

Again, there are a ſet of men dark and involved, equally careful to conceal good and bad purpoſes, and pleaſed with producing effects by inviſible means, and ſhewing their deſign only in its execution.

Another ſet of men we ſee univerſally communicative, alike open to every eye, and equally profuſe of their own and others ſecrets, without the neceſſary vigilance of caution, or the honeſt arts of prudent integrity. Thoſe are readily accuſers without malice or deſign, and

treacherous without any intention of betraying. Any of theſe kinds of men may travel the ſtage of life with the reputation of good purpoſes and uncorrupted morals, but are unfit for cloſe and tender intimacies. No man whoſe kindneſs is exhaled by its own warmth, or freezed by the firſt blaſt of ſlander, cannot properly be made choice of for a friend; nor can the man whoſe ear is deaf to every one's opinion but his own, be a uſeful counſellor; nor will he invite confidence whoſe principal maxim is ſuſpicion; neither can the candour and frankneſs of that man be much eſteemed, who ſpreads his arms alike wide to all mankind, and creates every man without diſtinction a denizen of his boſom.

ON A TRUE FRIEND CONTRASTED WITH A FLATTERER AND A FALSE FRIEND, AND ON HAVING INTERCOURSE WITH ALL THE WORLD.

There are no tricks in plain and ſimple faith, no juggle in real friendſhip; for a true friend diſcovers himſelf to be ſuch, in the height of danger, as well as the ſmootheſt and moſt eaſy circumſtances, and beſtirs himſelf with the greater activity in the criſis of hazard and neceſſity. He is loyal, ſteady, and proof againſt every aſſault of treachery, and would not betray his friend, though in his power. The ſame ſincerity of love that firſt taught his tongue to ſpeak kind-

ly, engages him to confirm his kindneſs by action.

On the contrary, the flatterer and falſe friend ever walks in a continued tract of unjuſt praiſes, and is no more capable of diſcommending than ſpeaking truth. His temper is corrupt and diſeaſed in itſelf, and therefore ſtands in need of many remedies, and theſe too of the moſt exquiſite kind, to operate its cure. But the diſpoſition and temper of a faithful and true friend, is compoſed of more noble perfections, being ſincere, natural, without diſguiſe or varniſh.

It would be a taſk tedious and too difficult, to give a full and particular definition of flattery, or rather a deſcription of all the varieties of ſchemes, rules, and circumſtances, that ſerve to regulate the paraſite's conduct and behaviour. Let me

me rather dwell upon the ſubject of real and ſincere friendſhip as a theme more delightful, a matter of more importance, and as affording much more pleaſure :— A ſubject too little known, or rather ſcarcely put in practice, through want of that ſtore of ſincerity, conſtancy, and affection, which make the greateſt part of its compoſition. What I have hinted may ſuffice to ſhew plainly theſe things, and the following obſervations to hold true, *viz.*

1*mo*, That flattery is the moſt odious kind of inſincerity, being a pretence to that kindneſs and eſteem for another, which either in truth one has not, or not to that degree that his expreſſions would ſeem to import, and is very ſimilar to that run of compliment, now current in converſation and company, which, though

ſtyled

ſtyled politeneſs and good breeding, conſiſts in nothing but diſſembling and a flow of empty words, which ſerve to fill up the gaps, and ſupply wants and defects in diſcourſe.

2*do*, That this vice is ſo much the more odious and abominable, in as much as it fills a man with vain and fooliſh opinions of himſelf, and with ill grounded confidence of the kindneſs and good will of others towards him.

3*tio*, That flattery is ſtill the more hateful, in as far as it is really dangerous to the higheſt pitch, becauſe it has a party favouring it within us, which is ready to let it in; for it plays on our ſelf-love, which greedily catches at any thing that tends to magnify or advance us in our own opinions.

4*to*,

4*to*, That the flatterer expoſes himſelf to all riſks where it will conduce to his intereſts and ſerve his purpoſes. He values not a good character any further, than that by it he gains credit with the world, and eſpecially with thoſe by whom he may be enriched; and conſequently, where his intereſt is concerned, he will make no ſticking at the practice of every vice, and where he finds an eaſy prey, fails not to uſe all the tricks and cunning that his biaſſed ſoul is capable of, and in the mean time all he does is performed with an air of ſincerity, and his foul hypocriſy veiled in the garb of the moſt ſincere friendſhip.

5*to*, And this quality is ſtill the more dangerous, when we conſider the unhappy ſtate of thoſe who have given themſelves up into the arms of a flatterer,

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have partaken of his counſels, and have been outwitted by his perfidious and crafty dealing; and when we behold the perſon for whom the flatterer profeſſed the moſt ſincere friendſhip reduced to the neceſſity of his aſſiſtance, and claiming in this his juncture of diſtreſſes, the completion of all his bold pretences, and high extended profeſſions of friendſhip and regard; when we ſee, I ſay, this unfortunate deluded man diſcarded and abandoned, and all their former fair promiſes and aſſurances now vaniſhed to nothing but indifference, indiſcretion, and hard-heartedneſs. Yet ſuch is too often and too truly the caſe of thoſe deluded perſons who have put too much confidence in a ſhew of friendſhip without conſideration and caution, and, when too late, they find a diſappointment, and are left

left to bewail their misfortune in truſting a perſon who has thus betrayed them.

But true friendſhip, as I ſaid before, is a noble and excellent quality, and is the production of ſincerity, love, and charity.

Friendſhip, as it proceeds from ſincerity, conſiſts in a ſingleneſs of heart, diſcovering itſelf in a conſtant plainneſs and honeſt openneſs of behaviour, free from all inſidious devices and little tricks and fetches of craft and cunning, from all falſe appearances and deceitful diſguiſes of ourſelves in word or action; or, yet more plainly, it is to ſpeak as we think, do what we pretend and profeſs, and make good and perform what we promiſe; and, in a word, really to appear what we would ſeem to be.

Friendſhip,

Friendſhip, again, as it proceeds from love and charity, is, according to the opinion of a certain noted author, " as it " were, the marriage of ſouls and of in- " tereſts and councils, the union or ex- " change of hearts, the claſp of mutual " affections, or the true love-knot that " ties the hearts and minds of friend and " friend together. When therefore men " have contracted particular friendſhips, " and eſpouſed their ſouls and minds to " one another, there doth from thence " ariſe a new relation between them be- " yond what common charity creates; " from which new creation there accrue " new rights to the created parties. For " mutual friendſhip is not a metaphyſi- " cal nothing, created merely for con- " templation, for ſuch as are contract- " ed in its holy bonds to ſtare at each

" others faces, and make dialogues of
" news and prettineſſes, or to look babies
" in one another's eyes. But it is a ſub-
" ſtantial and important virtue, fitted for
" the nobleſt purpoſes, to be an allay to
" our ſorrows, an eaſe to our paſſions, a
" diſcharge of our apprehenſions, a
" ſanctuary to our calamities, a coun-
" ſellor of our doubts, a repoſitory of
" our ſecrets, an improvement of our
" meditations, a champion to our inno-
" cence, and an advocate to our intereſt
" both with God and man. To theſe
" brave purpoſes ſerve every real friend-
" ſhip; and without theſe it is only the
" empty name and ſhadow of friendſhip.
" When therefore men combine and
" unite together in this cloſe and near
" relation, they give each other a right
" to themſelves, to all the above named

" uſes and purpoſes; to be guides and " comforts to each other in their doubts " and ſorrows, monitors and remem- " brancers in their errors and oblivions, " ſhelters and refuges in their oppreſ- " ſions and calamities, and faithful tru- " ſtees and ſecretaries to each others con- " fidences and thoughts."

Theſe are the great rights of friend-ſhip, which, whoever detains or with-holds from his friend, is a falſe and un-juſt correſpondent in that brave and no-ble relation. For when we mutually contract particular friendſhips with one another, it is to theſe great ends, or it is to no purpoſe; and when to theſe purpoſes we have once joined hands and ſtruck up particular amities with one a-nother, we are bound by the ties of com-

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mon honeſty and juſtice, ſo far as we are able, to make good our contract to all thoſe intents and purpoſes.

But from all I have ſaid I would not have it underſtood that by my recommending friendſhip, in its cloſeſt concernments, to be with one ſincere friend only, I intended to eſtabliſh a diſguſt againſt all the world except that one; that would indeed be very unreaſonable, and contrary to that noble ſpirit of charity and affection which I have all along recommended as the eſſentials of friendſhip. For, as I have already ſaid, that notwithſtanding our having one real and ſincere friend, we ſhould have an intercourſe with all the world, ſo, I think, that our affections ſhould not be concentered in one only, and at enmity with

all others. It is enough that we have affection, if we pleaſe, to beſtow on our real friend, and to ſpare to all the reſt of the world, friends and enemies. For we may love many who are deſirous of our acquaintance, and who are worthy of our good ſervices, or who may be capable or diſpoſed to do us ſervice; therefore it is neceſſary, that we ſhould keep up and maintain a general correſpondence with every virtuous perſon eſpecially, and ſhun, as far as we can, correſpondence with the vicious part of the world, though, if it lies in our power to reform thoſe from their ill habits who are ſubject to them, we are bound in duty to aſſiſt in this reformation, and to every thing in our power to effect it.

ON LOVE, RATHER THAN REVENGE, TO OUR ENEMIES.

As to our enemies, we are bound to love even the moſt implacable of them, and we ought to be ready, on all occaſions, to give our enemy real teſtimonies of our friendſhip. This, though it ſeems a hard duty, and not eaſily reconcileable to our inclination or our reaſon, yet it is a duty more perfect and excellent, and more conſonant to reaſon, and the practice of it more eaſy and delightful, and on all accounts more for our intereſt and advantage, than that of revenge.

Love, when not a mere ecſtacy or fooliſh paſſion, ungovernable by our reaſon, is certainly the moſt natural, eaſy, and

delightful thing, which the Author of our being hath beſtowed upon man. On the contrary, ill-will, hatred, and revenge, are very troubleſome and vexatious paſſions, are pernicious to the perſon who indulges them, and never fail of involving him in an endleſs circulation of troubles and inconveniencies ſcarcely to be ſurmounted. For, conſidering it in a right ſenſe, how can it be otherwiſe, ſince the very imagining and ſcheming of a miſchievous plot, and the accompliſhment, and then the reflection on it afterwards, are all uneaſy? The ſpirits are fermented with unnatural broils and tumults, which proceed from the reſtleſsneſs of his ſoul, which is conſtantly boiling and in perpetual pain and anguiſh, deprived of eaſe or ſelf-enjoyment. For during the abode of revenge, the ſoul is

continually haraſſed with meditations how to put ſome one unnatural ſcheme or other in execution. This perhaps may be attended with ſome ſhort continuing pleaſure, of a very brutal and horrid nature, and which may be attended with very diſmal conſequences. The moſt enormous crimes have very often had their ſource from a too early entertainment of this paſſion, and no ſort of thoughts do uſually haunt men with ſuch terror, as reflections on revengeful deeds. But there are no torments in Friendſhip, no danger in loving even our enemy, no harm done to him, but good to ourſelves; our minds are at eaſe, and in a moſt befitting poſture. This is a diſpoſition which does kindneſs to ourſelves and charity to others.

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ÆSALINDA:

AN ODE.

FAIR Æſalinda, by the Muſe inſpir'd,
Beneath a ſpreading beech's ſhade retir'd.
Fond of the country's joys, its ſweet delights
She ſung, and thus a friend from town invites.——

The winter's gone, the blooming ſpring appears,
Our happy plain its gayeſt livery wears,
The trees now clad, their leaffy branches ſpread,
And, faint with heat, we'll ſeek their friendly ſhade.

A thouſand odours from each border fly,
A thouſand various colours charm the eye.
What varied hues the beauteous tulip ſpreads!
But ſweeter ſmells jonquils or violet beds.

The gaudy tulip rears its head on high,
While lower crocus and ſweet violets lie,
Narciſſus fair in virgin white appears,
While Polyanthus party-colours wears.

Anemony

Anemony gay, and fragrant hyacinth blows,
While ſportive zephyrs play alongſt the roſe.
What fragrant odours from the lupins fly,
The ſented lady's pea, and pheaſant's eye!

That buſh, now green, will ſoon its flow'r diſcloſe,
The flow'r it bears, the fragrant bluſhing roſe;
The ſtately lilly ſpreads a rich perfume,
And pleaſes in the garden or the room.

Carnations, pinks, and ſcarlet July flowers,
Woodbines and jeſſ'mines twine around our bowers;
Flow'r ſucceeds flow'r as varying ſeaſons fly,
This riſing ſpreads as that one fading dies.

The feather'd ſongſters too have tun'd their throats,
And ſweetly warble their harmonious notes,
Echo the concert joins, and bubbling ſprings,
Hinds whiſtle, bleating flocks,—all nature ſings.

The lambkins joyful friſk and play,
And we as free from care as they;
Content and health, retir'd from town,
The welcome gueſts, our wiſhes crown.

Free from ambition, noiſe and ſtate,
We pity, not envy the great.
Leave buſtling crowds, Oh! fooliſh boy,
Come taſte our truer, purer joy.

Theſe humble ſtrains invite you down,
Leave ſmoke and noiſe, Oh! leave the town.
Two other requiſites you're ſure to find,
A hearty welcome, and a faithful Friend.

THE END.